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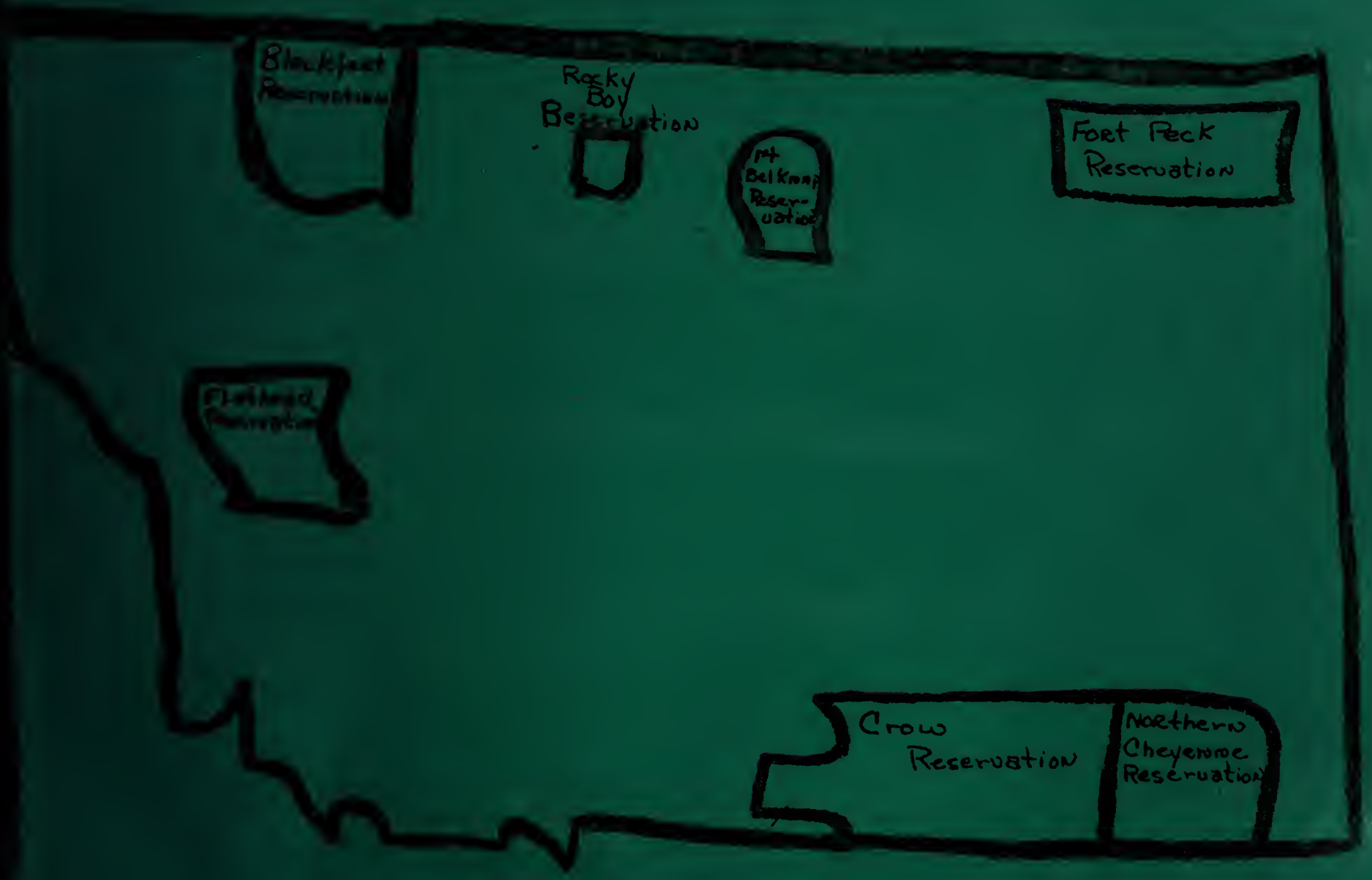

STATE OF MONTANA

DEPARTMENT OF INDIAN AFFAIRS
HELENA, MONTANA

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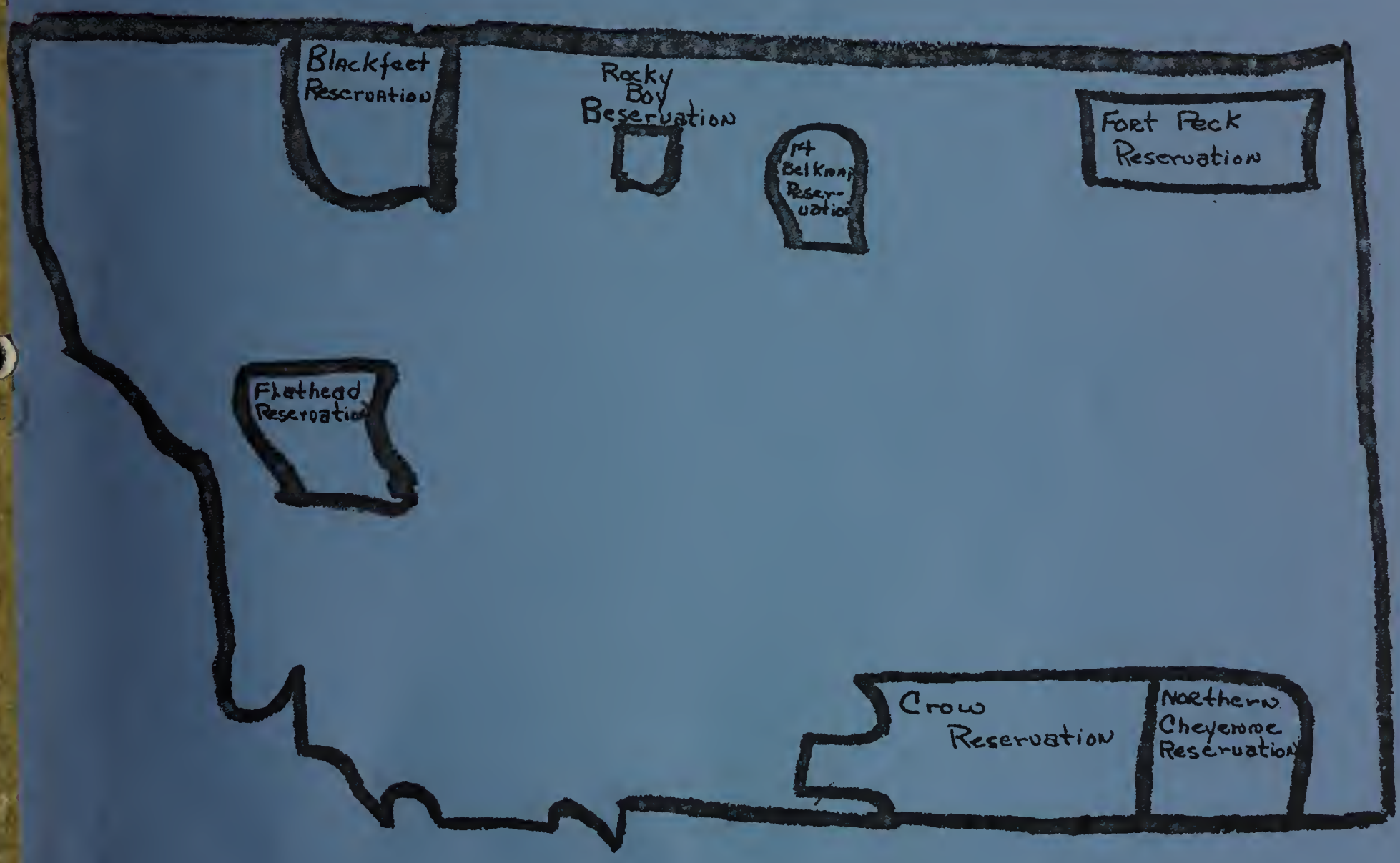

STATE OF MONTANA

DEPARTMENT OF INDIAN AFFAIRS
HELENA, MONTANA

K. W. BERGAN, COORDINATOR

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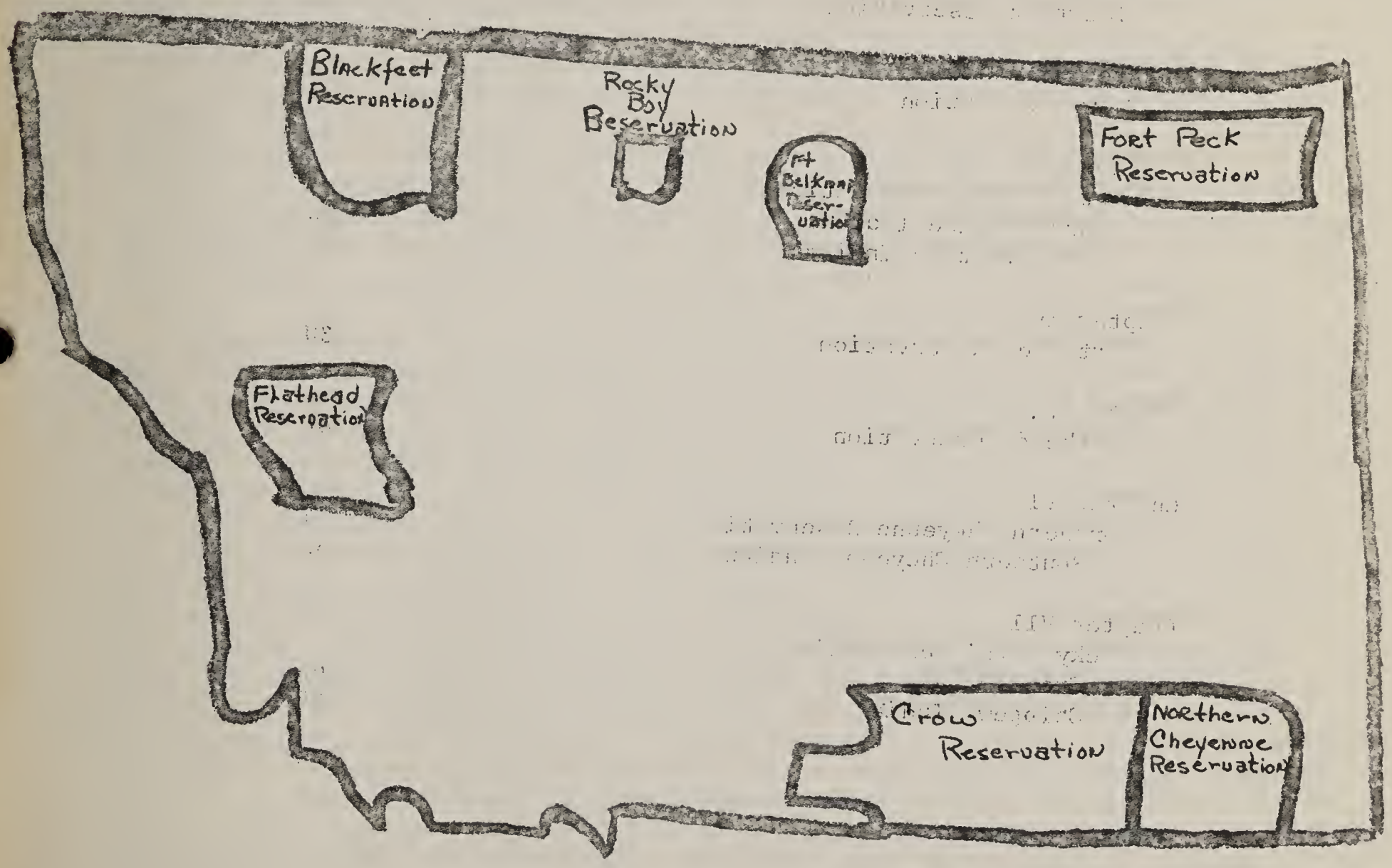

STATE OF MONTANA

DEPARTMENT OF INDIAN AFFAIRS
HELENA, MONTANA

K. W. BERGAN, COORDINATOR

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INTRODUCTION

The problems confronting the people of America in the relations with Indian people have been with us for 150 years. The solution of the problems has been slow in developing. A report by Commissioner Manypenny to Congress in 1860 sums up some of the problems at that time. President Adams urged some experimental efforts and made recommendationas as follows:

> "We need more schools among Indian people. We must distribute land by individual right; Indians need a permanent social establishment which would require the performance of social duties; and cherishing them with parental kindness."

President Adams report and legislation did not receive the favorable consideration of Congress. During the remainder of the administration of John Q. Adams the government became perplexed with the Indian problem. The states in which the Indians held reservations were urging that the Indian title be extinguished, and the Indians removed to the west of the Mississippi. Georgia was impatient for the fulfillment of the compact of 1802, and the removal of all Indians from that state. That portion of the Cherokees who declined to emigrate had organized a government of their own, within the state of Georgia, and the controversy growing out of this act became national; the people in every state were discussing it in their political assemblies; it pervaded Congress, and engaged the attention of the Supreme Court of the United States, Georgia having by legislation sought to repress the Indian government set up within her limits.

Thus matters stood at the time of the inauguration of President Jackson. In his first annual message, December 8, 1829, he dealt with the subject at considerable length, and especially with the existing aspect of affairs between the State of Georgia and the Cherokees. The President said: "The condition and ulterior destiny of the Indian tribes within the limits of some of our states have become objects of much importance. It has long been the policy of the government to introduce among them the arts of civilization, in the hope of gradually reclaiming them from a wandering life. This policy has, however, been coupled with another, wholly incompatible with its success. Professing a desire to civilize and settle them, we have, at the same time, lost no opportunity to purchase their lands, and thrust them further into the wilderness. By this means they have not only been kept in a wandering state, but been led to look upon us as unjust and indifferent to their fate. Thus, though lavish in its expenditures on the subject, government has continually defeated its own policy; and the Indians, in general, receding farther and farther to the west, have retained their savage habits. A portion, however, of the southern tribes, having mingled much with the whites, and made some progress in the arts of civilized life, have lately attempted to erect an independent government within the limits of Georgia and Alabama. These states claiming to be the only sovereigns within their respective territories, extending their laws over the Indians, induced the latter to call upon the United States for protection. Under the circumstances, the question presented was, whether the general government had a right to sustain these people in their pretensions? The constitution declares, that 'no new state shall be formed or erected within the jurisdiction of any other state', without the consent of its legislature. Georgia became a member of the confederacy which eventuated in our federal union, as a sovereign state, always asserting her claim to certain limits, which having been originally defined in her colonial charter, and subsequently recognized in the treaty of peace, she has ever since continued to enjoy, except as they have been circumscribed by her own voluntary transfer of a portion of her territory to the United States, in the articles of cession of 1802. Alabama was

admitted into the Union on the same footing with the original states, with boundaries which were prescribed by Congress. There is no constitutional, conventional, or legal provision which allows them less power over the Indians within their borders than is possessed by the people of Maine or New York. Would the people of Maine permit the Penobscot tribe to erect an independent government within that state? And unless they did, would it not be the duty of the general government to support them in resisting such a measure? Would the people of the State of New York permit each remnant of the Six Nations within her limits to declare itself an independent people under the protection of the United States? Could the Indians establish a separate republic on each of their reservations in Ohio? And if they were so disposed, would it be the duty of the government to protect them in the attempt? If the principle involved in the obvious answers to these questions be abandoned, it will follow that the objects of the government are reversed, and that it has become a part of its duty to aid in destroying the states which it was established to protect. Actuated by this view of the subject, I informed the Indians inhabiting parts of Georgia and Alabama, that their attempt to establish an independent government would not be countenanced by the executive of the United States; and advised them to emigrate beyond the Mississippi or submit to the laws of those states." In the further discussion of the subject, President Jackson submitted to Congress, "The interesting question, whether something can be done, consistently with the rights of the states, to preserve this much injured race?" And added: "As a means of effecting this end, I suggest for your consideration the propriety of setting apart an ample district west of the Mississippi, and without the limits of any state or territory now formed, to be GUARANTEED to the Indian tribes as long as they shall occupy it, each tribe having the distinct control over the portion designated for its own use. There they may be secured in the enjoyment of governments of their own choice, subject to no other control from the United States than such as may be necessary to preserve peace on the frontier and between the several tribes. There the benevolent may endeavor to teach them the arts of civilization; and by promoting union and harmony among them, to raise up an interesting commonwealth, destined to perpetuate the race, and to attest the humanity and justice of the government."

Congress took hold of the subject, and in February, 1830, both the Senate and House Committees on Indian Affairs made reports in favor of the policy of the removal of the Indians to the west of the Mississippi River; and before the close of the session, a law was passed, entitled "an act to provide for an exchange of lands with the Indians residing within any of the states or territories, and for their removal west of the river Mississippi." This was approved by the President, May 28, 1830.

The first section authorized the President of the United States to cause so much of any territory belonging to the United States, west of the river Mississippi, and not included in any state or organized territory, and to which the original Indian title was extinguished, as he might judge necessary, to be divided into a suitable number of districts, for the reception of such tribes or nations of Indians as may choose to exchange the lands where they now reside, and remove to the west.

The second section authorized the President to exchange the lands embraced in any such districts with any tribe or nation of Indians then residing within the limits of any of the states or territories, for the land claimed and occupied by them within such states or territories.

The third section authorized the President to SOLEMNLY assure the tribes with whom the exchange was made, that the United States would FOREVER secure and guarantee to them, and their heirs or successors, the country so exchanged with them, and, if they prefer it, the United States would cause a patent or grant to be made and executed to them for the same.

The fourth section authorized the President to ascertain such improvements on the lands of the Indians as added value to the same, and cause such value to be appraised, and to pay the amount of the same to the parties rightfully claiming such improvements.

The fifth section authorized the President to render such aid as was necessary and proper, to enable the emigrants to remove to and settle in their new home; and such aid as was necessary for their support for one year after their removal.

The sixth section authorized the President to cause each tribe that emigrated to be protected at their new residence, against all interruption or disturbance from any other tribe of Indians, or from any other person or persons whatever.

The seventh section provided for the same superintendence and care in their new home that was extended to them where they then resided.

The eighth and last section appropriated the sum of five hundred thousand dollars to enable the President to give effect to the law.

This explains why most of the Indian reservations are found west of the Mississippi River and most of the Indians moved into this area. President Jackson moved most of the Cherokees west of the Mississippi River under the protection of the army.

There are 400 treaties between the United Stated Government and Indian tribes. There are 4000 federal statutes to apply these treaties and make administrative decisions in regard to these treaties. The Spanish influence determines many of the decisions in regard to Indian rights and Indian lands and many of the laws enacted in regard to Indian rights. The result is a strange patchwork for the administration of Indian lands. This Spanish influence is very evident in the treaty with France for the purchase of Louisana territory a portion of which reads as follows:

Treaty of April 30, 1803, with France for the cession of Louisana Territory to the United States:

. . . . . .

ARTICLE III "The inhabitants of the ceded territory shall be incorporated in the Union of the United States and admitted as soon as possible, according to the principles of the federal constitution, to the enjoyment of all the rights, advantages and immunities of citizens of the United States, and in the meantime they shall be maintained and protected in the free enjoyment of their liberty, property and the religion which they profess.

ARTICLE IV

The United States promise to execute such treaties and articles as may have been agreed between Spain and the tribes and nations of Indians until by mutual consent of the United States and the said tribes or nations, other suitable articles shall have been agreed upon." . . . . . .

Indian law is definitely a part of International Laws and has been indicated by a brief study of the Louisana Purchase Treaty. It is further emphasized the treaty of Guadalupe Hidalgo, with Mexico (Treaty, February 2, 1848 9 Stat. 922).

ARTICLE VIII

The Mexicans now established in territories previously belonging to Mexico and which remain for the future within the limits of the United States, as defined by the present treaty, shall be free to continue where they now reside, or to remove to the Mexican republic, retaining the property which they now possess in the said territories, or disposing thereof, and removing the proceeds wherever they please, without being subjected, on this account; to any contribution tax, or charge whatever, to the enjoyment of all the rights of citizens of the United States according to the principles of the constitution; and in the meantime shall be maintained and protected in the free enjoyment of their liberty and property, and secured in the free exercise of their religion without restriction.

Those who perfer to remain in the said territories, may either retain the title and rights of Mexican citizens, or acquire those of the citizens of the United States:

"In the said territories property of every kind, now belonging to the Mexicans, not established there shall be invoilably respected."

ARTICLE IX

Mexicans, who, in the territories aforesaid, shall not preserve the character of citizens of the Mexican republic, conformably with what is stipulated in the preceding article shall be incorporated into the Union of the United States and be admitted at the proper time (to be judged by the Congress of the United States.)

CHAPTER I
BLACKFEET INDIANS

Upon entering the community of Browning from the east a visitor is impressed by three outstanding groups of buildings. The first is the school system which consists of three fine buildings. To the north of the community is a very splendid hospital operated by the United States Public Health Service, and consists of a group of buildings for the hospital itself and housing the personnel. To the west of the community is the Plains Indian Museum which is operated by the Bureau of Indian Affairs and is one of the outstanding museums west of the Mississippi River. The Plains Indian Museum is supported by the Plains Indian Tribes with a wonderful group of exhibits and Indian history.

The Blackfeet Tribe consists really of a group of Indians which anthropologists refer to as the Pikuni or Piegan and these reside now in the United States just east of Glacier Park. Other branches of this confederacy are known as the Kainah or Blood group who live immediately north of the International boundary in Canada. The third section of this confederacy is officially known as the Siksika and reside in Canada just east of the Banff National Park and close to Clagary. They are commonly referred to as the Northern Blackfeet. The three groups speak the same language, have the same customs and have intermarried. In the early days they went to war together against the common enemy, and they are commonly referred to as one tribe.

The name Blackfeet was officially adopted by the Tribal Council in 1935 at Browning when the controversy arose in regard to using the name Blackfoot in place of Blackfeet. "Blackfeet" was chosen when several members of the Tribal Council insisted that all the Piegan Indians had two feet except one, and the term Blackfoot would insinuate that there were a large number of "black footed Indians".

The Blackfeet Indians originated in the eastern United States and were a part of the Algonquin group each of which has some similarity in their languages. Most of the Algonquin tribes live east of the Blackfeet and students concluded these groups migrated west from the forest areas to become plains Indians. This migration probably started at the time that Columbus came to America, and the Blackfeet are very much entitled to the designation as Plains Indians.

In 1855 a treaty was recognizee between the Blackfeet in northern Montana and the United States government. This was known as the Fort Laramie Treaty. Many non-Indians such as farmers, gold-seekers, cattlemen, traders, soldiers, and missionaries came into this area after the treaty was signed. The treaty provided for various supplies which were called yearly annunities, and were remitted by the federal government such as bread, rice, coffee, gunpowder, shirts, etc. In 1873 Congress moved the boundary of the Blackfeet country northward 200 miles and the land south of this border was opened to settlement by the non-Indians. The destruction of the buffalo about this time completely revolutionized the economic life of the Blackfeet. In 1888 the lands north of the Missouri River were broken up into three Indian reservations; the Blackfeet, Fort Belknap and Fort Peck. For a while during this period the Blackfeet barely managed to subsist by the aid of government rations. In 1912 allotments began to be made and in 1918 the first trust patents in fee were issued by the government. In 1935 the Blackfeet adopted a tribal constitution under the Wheeler-Howard Act and were given a charter for their own self-government. The enumeration in 1930 was 3,145 while the enumeration in 1965 approached 12,000.

The Center of population on the Blackfeet Reservation is Browning, Montana, where the headquarters for the reservation have been located since 1894. Before the railroad came, the headquarters were in the area 20 miles south of Browning, known as Old Agency. Previous to that the headquarters were Choteau and before that Fort Benton.

Approximately 27% of the enrolled Indians at the present time are 3/4 degree Indian blood or more. The Blackfeet have always been less restricted in the qualifications for enrollment into the tribe and as a result 26% of the enrollees are less than 1/4 degree of Indian blood. In 1962 by referrendum vote the tribe restricted future membership for enrollment to 1/4 dregee Indian blood or more.

Prior to the year 1720 the Blackfeet lived in an economy known as the stone age. They did not have horses, they did not have guns, and they did not have metal equipment of any kind. Their neighbors at that time were mostly Canadians, on the west were the Kootenai, on the southwest were the Flathead and Shoshoni, the Gros Ventres lived on the southeast and the Assiniboine and Cree lived on the east and the Sarsee lived to the north. At that time they were nomadic hunters and lived in portable villages. They lived under the buffalo economy where the buffalo provided the food, clothing and shelter. Hunting was done on foot with stones or horn headed arrows. Some stone pointed lances were also used. The buffalo were stalked and hunted. They were surprised around water holes or stream corssings where the hunters approached within arrow range using animal skins as disguises. During the winter the buffalo were driven into deep snow drifts where they bogged down in the snow and when the opportunity presented itself the buffalo were lured to a cliff or precipice cutbank over a stream. As the buffalo fell over the cliffs they were killed and butchered. At the bottom of the cliff a corral was built to hold the cripple buffalo until the meat was needed. Many of the household tools were made from the buffalo bones. Other food was obtained from the antelope, deer, elk, bear and beaver which were valuable not only for the meat for food but for the skins which were used for clothing. Many of the edible roots and berries were used such as the buffalo berry and sarvis berry, The Blackfeet also grew patches of tobacco for ceremonial use. Their homes consisted of tepees. The making of clothes among the Blackfeet was limited to the tools at hand. There was very little sewing possible. They used a bone awl to make holes and sinews for thread and this proceedure was used for making moccasins and shirts. The buffalo robe was used to make warm coats for the cold winters and the buffalo robes were also used for making beds on the ground in the winter. The horns of the buffalo were used to make ladles, spoons and cups. Bowls were made of wood.

There was very little warfare after the Fort Laramie treaty was signed. The troubles usually arose between hunting parties who went out to provide food for the main band of Indians. This food was processed and much of it was made into pemmican for winter use. Very often groups of young Indian warriors from neighboring tribes would come into the Blackfeet common hunting area and would try to obtain food similar to poaching on hunting reserves today. The use of horses contributed tremendously to the ease of hunting and providing food. Horses with travois were the common method of transporting food back to the camps for winter use. The horses were extremely valuable and young Indians would very often go on a horse stealing expedition to other tribes. Most of the warfare in those days arose from horse stealing and poaching.

One of the big problems during these early day commercial ventures was the influence of traders who were purchasing furs. They brought with them

tremendous amounts of liquor. While the old people preached against it, the younger Indians continued to enjoy trading furs for liquor and for guns. By 1875 most of the buffalo on the plains had been killed and there were very few fur robes left for the traders but the habits of the fur trading days still remained and liquor was still one of the big objectives of the young Indians.

The coming of the horse to the Indian people changed their culture tremendously. Horses showed up in the northwest approximately 1730. They came up from the south and were first seen in 1730 among the Shoshoni Indians and the Blackfeet Indians were supposed to have obtained their first horses from the Shoshoni. The tremendous advantage of using horses in hunting and fighting immediately placed a big demand upon these new animals. The Blackfeet word for horse was Ponokamita which means Elk Dog. The horse was about the size of an elk but was used to transport materials with travois similar to what had been used with dogs. After the arrival of the horse the Blackfeet were no longer footmen and they would literally be lifted off the ground and placed astride an attractive animal that was more sleek and faster than the buffalo. With the use of travois the village could move faster and further with heavy loads than ever. The biggest problem was the supply and as a result there was a tremendous amount of horse trading and horse stealing. The horse contributed tremendously to the extermination of buffalo in the 1880's and the reopening of inter-tribal warfare. Horses brought new industry to the Indians. The raising, feeding, breeding, protection and care of horses and the manufacture of horse equipment provided new industry. It was very remarkable the manner in which the Blackfeet took to this new industry. The Blackfeet became very skilled in horsemanship.

For many years furs were the medium of exchange among the Blackfeet Indians. They purchased articles from the traders by the number of furs that were exchanged. The most valuable furs were the buffalo and the beaver. These were shipped mostly to Europe where they were in great demand. As the fur trade slackened in the eastern plains, the trade switched towards the west where the trappers flocked to obtain a better supply. The principal fur traders were connected with the Hudson Bay Company, the Northwest Fur Trading Company, and the American Fur Trading Company. The French had most of their fur trading enterprises among the Cree. The Cree acted as middlemen for the French traders and resold a great deal of trade goods to the Blackfeet. The Blackfeet obtained their first guns from the Cree who taught them how to use them. Some of the materials which were traded by the Crees included the iron arrow, lance heads which were made from iron, a few flint lock guns, some powder and shot and a few knives and axes. These were the articles most in demand among the Blackfeet. When the British goods came they were of higher quality than the first articles obtained from the Crees. In 1754 the Hudson Bay company became quite alarmed over the success of their French rivals and sent Anthony Hendry to induce the western plains Indians to bring their furs to Hudson Bay. Hendry did his best to ask the Indian camps in southern Canada to come to Hudson Bay and do their trading. The contacts were made mostly with Blackfeet and Gros Ventres. About the year 1770 the Hudson Bay Company moved some of their trading posts south to the Saskatchewan River and the Battle River. About this time the Northwest Company was organized and furnished strong competition to the Hudson Bay Company. In the meantime the French had been defeated in war and had withdrawn from trading in Canada.

Fur traders found the Blackfeet had little interest in traveling but they were very successful in buffalo hunting and sold buffalo hides, pemmican meat and tallow to the Hudson Bay Company.

About this time, 1800, the Crows were advancing westward and the Blackfeet had driven the Shoshoni south but the Crow came and took their place. The Flathead Salish and Kootenai had been driven west of the mountains and the Blackfeet had to fight to protect their hunting area. At the close of the 18th century the Blackfeet were very wealthy in horses and had become the most prosperous of all the Indian groups from the Rocky Mountains into the plains area. They grew stronger and confident of their power.

About the year 1874 the Canadian government put a stop to the liquor trade which was demoralizing the Indian morale. That summer a troop of mounted police marched overland from the east. They established headquarters at Fort Macleod which was directly north of the Piegan reservation at Browning and this detatchment of law officers quickly put a stop to the illegal liquor trade. Reputable traders then established posts for fur trading at Fort Macleod and the Indian trade in Canada continued on a fair basis. Fort Macleod was named for the leader of mounted police, Colonel James Macleod.

Another demoralizing effect on the Blackfeet was the gold rush to Montana mines which began in 1862. Many of the gold seekers came up the river by boat to Fort Benton and proceeded overland to the rich mining areas on the eastern slopes of the Rocky Mountains. This was in an area that had been declared a common hunting ground by the 1855 treaty with the Blackfeet. Others traveled westward over the Minnesota-Montana mail road crossing Montana from Fort Union to Fort Benton where it connected with the Mullan wagon trail across the Rockies to the Pacific as well as with roads to the various mines. Alarmed by this first large scale white invasion of their hunting grounds, the Blackfeet in small parties ran off horses and mules from the immigrant and freighting parties, stole their supplies and equipment and sometimes killed individuals or entire parties of non-Indians. The whites were not slow to retaliate and even to provoke Indian hostility. The years of the 1860's were full of instances in which small parties of non-Indian suffered from Blackfeet attacks and in the same manner the non-Indians murdered small groups of Indian people. These attacks increased in severity and frequency in the late years of this decade. The Blackfeet, however, mustered no large forces in an attempt to drive out the non-Indians. It was guerrila warfare in which very few of the Indian people took part. In 1867 an army post was established at Fort Shaw on the Sun River west of Fort Benton. This was in Blackfeet territory and was set up as a protection against the immigrants and Indians alike. The new fort further angered the Blackfeet. The following year it became necessary for troops to patrol the important Montana-Minnesota mail route and the Fort Benton-Helena road. In 1869 the Blackfeet were again visited with an epidemic of death dealing small pox. Driven to desperation they continued their attacks on non-Indian people. They felt that the non-Indians were in some way responsible for the disease.

In late August 1869 a small group of Indians in revenge for the murder of two innocent Blackfeet by citizens of Fort Benton, entered the Prickly Pear valley and killed Malcolm Clark, one of Montana's most prominent citizens, at his home near Helena. The murder followed by continued depredations in the fall, stirred the territorial government to action. On the first day of the year 1870, General Sully, Superintendent of Indian Affairs from Montana and Marshall W. F. Wheeler visited the Blackfeet Agency on the Teton River with warrants for the arrest of the murderers of Malcolm Clark who had been identified by Clark's children. They warned the Chief that unless these Indians were turned over to the authorities and all stolen stock returned within two weeks there would be war. At the end of two weeks the killers were still at large.

In mid-January Major Eugene Baker set out in sub zero weather from Fort Shaw at the head of a large cavalry force to look for the Mountain Chief Piegan band believed to harbor the murderers. At dawn on January 23rd Baker's men attacked an Indian encampment on the Marias River and killed 173 men, women and children, destroyed 44 lodges, and captured 300 horses. Accounts of this attack differ however, it is certain that the army attacked the small pox weakened band of Heavy Runner and not that of Mountain Chief. It was a tragic mistake, this the only armed conflict in history between the Blackfeet and the United States troops. It is now commonly referred to as the Baker Massacre.

Nevertheless, this action brought results, it put an end to the Blackfeet depredations against the American settlers. The Indians were made aware of this terrific striking power of the Army even in mid-winter in below zero weather. One tragic lesson was enough for the Blackfeet. Ten years later Marshall Wheeler was able to write: "Ever since January 1870 the Blackfeet tribes have been peacable and quite and it has been safe to travel in their country. Very few white people have been murdered by them since that time, and they were usually whiskey traders and characters dangerous to the community." From this time on, the Blackfeet confined all their warfare to conflicts with neighboring tribes of their own race and in October 1870 the Cree and Assiniboine enemies made a surprise night attack on a few camps of Blood Indians in the Belly River Country in Canada. The noise aroused the main body of Blood near by and notified the Piegan who were not far distant. Together the Piegan and the Blood went after the attackers and killed between 200 and 300 of them. Some of the Blackfeet carried repeating rifles and revolvers obtained from the whiskey traders. The enemy had only flintlock guns and bow and arrows. This fight at the sight of the present Lethbridge, Alberta was the last great battle fought by Blackfeet. It was a very decisive victory.

From this time on must of the fighting consisted of horse stealing raids against the Crow, Cree and other tribes east of the Rockies. As the buffalo disappeared and the Blackfeet country became settled, the horse raiders frequently found themselves on the verge of starvation and their long journies on foot to enemy camps. The Mounted Police and the United States Army sometimes intercepted returning parties and took all the stolen horses from them. Chances of success in horse riads became slimmer and slimmer and practically disappeared in 1886.

Throughout the years of the 60's efforts were made by the government officials to get the Blackfeet to cede the land north of the Musselshell River to the United States. White settlers were clammoring for more land in Montana although two treaties were made with the Blackfeet in the field, one in 1865 and the other in 1866, they were never radified by Congress and so never became law. In 1875 Congress declared an end to treaty making. Thereafter the United States would not recognize any independent Indian tribe within its borders to be dealt with as if they were foreign powers and that same year white men began raising cattle in the Sun River Valley on Blackfeet land. White pressure upon the government to move the Blackfeet further north and open more land to settlement grew stronger. Finally by Presidential order and Congressional Act in 1873 and 1874 the southern boundary of the Blackfeet country was moved northward about 200 miles and the ceded land south of the boundary was opened to settlement by white farmers and stockmen. No provision was made for payment to the Blackfeet at this time when the land was taken. This act constitutes the basis for what the Blackfeet speak of as their big claim. The Blackfeet together with the Gros Ventres and the River Crow were placed upon a reservation comprised of all Montana east of the

Rockies and north of Birch Creek, Marias and Missouri River as the southern boundary. This was a large area in which buffalo were still numerour. At this time the Blackfeet agency moved from its place on the Teton River where the town of Choteau now exists and was located at Old Agency on the Badger Creek at a place called Running Crane Place. The biggest problem among the Blackfeet that reside in Canada was the American Whiskey runner who had crossed the boundary to evade the United States authority. This problem was solved when the mounted police in 1874 set up Fort Macleod. In 1869 the Hudson Bay Company which had been granted original jurisdiction over all this area transferred jurisdiction to the Canadian government. Eight years later the Canadian government took steps to place the Blackfeet Indians on limited reservations and open the remainder of their lands to white settlement. In a single treaty known as Treaty No. 7 at Blackfeet crossing, September 22, 1877 the Northern Blackfeet, the Blood and North Piegan relinquished most of their lands and were placed upon reserves in Alberta.

In 1874 the northern buffalo herd was estimated at more than four million head. The center of this was the sweetgrass hills on the international boundary about 100 miles east of the Rockies. The region around the sweetgrass hills was the favorite hunting grounds of the Blackfeet and their enemies to the east. The Metis would come up from the Red River Valley to the sweetgrass hills as their favorite hunting grounds for buffalo and making of pemmican for winter food. They came mostly in their two wheeled wooden carts drawn by oxen. These squeeking carts whose wheels were cut from logs could be heard many miles. This hunting ground was destroyed and ruined when commercial hide buyers and hunters with repeating rifles entered Montana from the east, and were interested only in obtaining hides for the commercial market. These hides were shipped down the Missouri River in boats to St. Louis and distributed from there. By 1879 the buffalo had virtually disappeared. This disappearance of the buffalo ruined the economy of all Blackfeet Indians both in the United States and in Canada.

The extermination of the buffalo marked the beginning of tragic years in Blackfeet history. They had been the most powerful people in the northwest dominating the entire region from Yellowstone Park to north Saskatchewan. The economy had been good, mostly in dealing with robes which were obtained during their hunting. The Blackfeet has lost a great deal of land during this time starting from 1854. They had their entire economy destroyed when the buffalo diminished to nothing. They had also had terrific epidemics of small pox. By 1884 the Blackfeet had become entirely dependent upon the government for the bare necessities of life, food, clothing and shelter. Development from this time on required that a new economy be provided.

The United States government had to provide rations and food which consisted principally of staple articles like flour, bacon, dried fruit and other products.

The biggest change in the economy of the Blackfeet Indians has been the use of their lands. In recent years they have become good stockmen with good herds of cattle. The sheep industry has disappeared tremendously fast. There are some enrollees who grow wheat in the wheat growing areas. The economy is controlled in this way. To begin with the Blackfeet resisted the development of agricultural economy, but through education and guidance from the Bureau of Indian Affairs the economy is now well established.

An effort has been made to develop a timber industry on the Blackfeet Reservation.

The education of the Blackfeet Indians is provided in the state public schools on the reservation. There are a few enrolled in non-reservation boarding schools like Busby, Haskell and Flandreau. The old Cut Bank Boarding School six miles north of Browning is now used entirely to house children from broken homes, orphan children, and children from isolated areas upon the reservation. The dormitory life has certain experiences which are very worth while. The children live in modern buildings with good heat, running water and electric lights. Such modern conveniences as indoor plumbing makes the life very pleasant and the experiences of such high standard of living very worth while in developing living habits which contribute to better homes in later life. The children who live in these dormitories attend public school in Browning and are transported back and forth each day on school buses. Approximately 150 children reside in these dormitories. Upon the completion of high school many of these youngsters attend vocational training schools such as Haskell and Flandereau. A large number also go on to non-reservation vocational training schools and the enrollment in colleges and universities is increasing each year.

The old problem of drop-outs in school at the age of 14 and 15 years is still existent and it will take several years to over come this problem of holding children in school. A good share of the problem stems from the home and parents, but progress is being made each year in keeping these young people in school and will eventually contribute towards the solution of better employment and a better standard of living.

At the Plains Indian Museum is found the Blackfeet Arts and Crafts shop which contributes considerably to the income of many of the older people through the sale of craft products which are made by them. Most of the production consists of buckskin made articles such as jackets, moccasins, gloves, hand bags and coin purses. A branch of this craft shop is maintained at the St. Marys highway junction into Glacier Park. These articles are usually decorated by colored bead designs.

The lack of a good credit program is a handicap to the development of a strong economy among tribal members. This service has been available to a limited extent from the revolving credit fund operated by the Bureau of Indian Affairs. However, the success of a credit program is not too good because of the lack of experience in administering such a program and the lack of experience of tribal members to living under this program.

The development of industry on the reservation has been very slow and for this reason the job opportunities are very few. The biggest cattle enterprises are operated by non-Indians who lease the land which is owned by the tribal members. Gradually more and more tribal members are entering the cattle program as they develop some credit to buy the cattle and machinery necessary to operate such an enterprise. An effort has been made to develop a lumber production enterprise for converting Blackfeet timber into marketable lumber. Several difficulties have arisen in this respect due to poor administration and lack of experience. Such an industry would provide a number of job opportunities to the Blackfeet Indians. The forest products enterprise is still trying to get into operation principally for the purpose of providing jobs.

The Blackfeet tribal housing authority was organized under the federal government housing program and these low rent housing units are available to Blackfeet Indians if they can pay the rental charges. This is a tremendous

improvement in living standards in the Browning area. There are also some housing programs being developed in other areas of the reservation. This is known as the self-help housing program. Several units are being constructed at Babb, some are being constructed in the Starr School area and some will be constructed in the southern part of the reservation around Heart Butte. This will tend to improve the level of housing and home conditions among the Blackfeet Indians. The fifty units being constructed by the low rent housing and the 100 units of self-help housing are a good beginning in the housing improvement area. There will be 100 units provided by special appropriation in Congress following the floods of 1964 so the progress being made in housing is very commendable and may probably be the foundation for future improvements in living on the reservation.

The floods of the year 1964 did a tremendous amount of damage on the Blackfeet reservation. Two dams were washed out which swept everything before the flood waters down stream. The first was the Two Medicine Dam which washed out and the waters went down Two Medicine River and wiped out many homes of people who lived along the river in the shelter of the timber of this river. The other big flood was along the Birch Creek where the big Swift dam washed out and drowned several people. A total of 30 people were drowned in the flood waters of these two dams. 126 families lost their homes in these two bad floods. Besides the homes, many roads and bridges were destroyed and irrigation ditches were washed out. Congress appropriated 5 million dollars to provide for the reconstruction of homes, roads and bridges. The flood reconstruction program is well along towards completion and will be completed in 1966.

The times have changed the culture and outlook of the Blackfeet Indians. In the old days the wealth of an Indian was measured by the number of horses that he had and the number of hides that it took to construct his tepee. The tepee that had plenty of buffalo hides was considered a palace and an Indian who owned 12 horses was considered wealthy. Now his home is measured by the number or rooms and whether it has modern plumbing, electric lights and the number of cattle he has in his herd. Those are the changes that have come within the last 30 years. This is an indication of a change in the culture of the Indian people on the Blackfeet Indian reservation.

One of the old cultural activities was the Medicine Lodge Ceremony which was held in July of each year at the berry ripening time. This ceremony was highly respected by Indian people and contributed greatly to the mental attitude of Indian people. In recent years the Medicine Lodge ceremony is not held very generally but the danees are held each year and Indian people from other tribes are invited to participate in this activity. Dancing is the remaining activity of the early day culture. The Indians use their own dances known as the grass dance, the rabbit dance and the Potlach dance. Tourists who are going to Glacier Park during the 4th of July period generally stop in Browning to see these colorful dances. The Indian people are dressed in colorful costumes. The older Indians dress in their white buckskins which are decorated with very beautiful bead work designs, sewed onto the leather. These glass beads are imported from Europe and skillfully prepared in the typical Blackfeet designs and Blackfeet decorations. During the winter of each year another Indian celebration is held. It is sometimes referred to as a give-away-dance or"Potlach Dance", at which time the older Indians present gifts to their friends. The measure of an Indian's prestige at that time is measured by the number and quality of gifts that are given away.

There are two Bureau of Reclamation irrigation projects on the Blackfeet

Reservation. One is known as the Badger-Fisher Project in the southeastern portion of the reservation. The other is known as the Seville Project down on the eastern portion of the reservation. The water for the Seville project comes from the Two Medicine river through a canal and water is stored behind a dam near the head waters of the river. The water for the Badger-Fisher Irrigation project comes from the Badger Creek and is stored in the lake halfways down to the irrigation project. Both of the irrigation projects are operated principally by non-Indian people. The Blackfeet Indians are not interested in irrigation farming.

Today the Blackfeet speak mostly English. They make their living raising stock and working at jobs that are available through the present day economy. They work for the railroad in maintaining the road bed. A large number are employed in government services and quite a few work as agricultural workers. A number of the women work at the Indian craft shop making beaded moccasins and buckskin jackets, purses and hand bags.

The reservation has a large number of oil wells and a good share of income from these wells goes into the tribal fund. During the days of good production from the tribal wells the tribal royalties amounted to a half million dollars a year.

The education of Blackfeet Indian children is through the public schools on the reservation and school attendance has been improving. Various government programs based on education are being tried out, such as relocation of Indian families in industrial communities away from the reservation, and vocational education to provide training for skilled employment away from the reservation.

The health of the Blackfeet people is provided for through the Public Health Service hospital located in Browning. One of the greatest improvements in health was the discovery by Dr. Fred Loe that trachoma, a vicious blinding eye disease could be controlled through the use of sulfa drugs. Tuberculosis has been controlled through treatments by modern drugs and the future of the Blackfeet Indians is quite bright in health and economics.

CHAPTER II

CROW

A part of the Hidatsa who call themselves the Absaroka, meaning the Crow people or bird people left the Hidatsa towns and traveled westward to settle in the country of the Yellowstone and its southern branches of the Tongue, Rosebud, Powder and Big Horn rivers. This evidently happened several centuries ago. They stopped farming, building earth lodges and making pottery while living near the Missouri and became hunters living in skin tepees and are known historically as the Crows. Their country ran so much to the mountains that they are sometimes spoken of in two divisions, the Mountain Crows and the River Crows. The Mountain Crows took their horses and lived in the mountains in the summer and moved down into the Wind River area in Wyoming in the winter time so as to provide feed for their horses. The River Crows lived along the banks of the Yellowstone, Tongue, Powder, and Big Horn rivers. These Crows moved at the time that the guns and horses came to the Indian people and they seized upon those two forms of living because they offered protection from the hostile Indian people moving from the east and provided them with food. The Crows crossed the wide Missouri into the short grass plains country in the space of perhaps 50 years or so around the last quarter of the 18th century. and the first quarter of the 19th century and transformed themselves into horsemen, constant hunters, magnificent warriors and as plains Indians of the first class. They divided after much wandering into two groups. The stealing of horses was developed into a very keen art among all the Indian people. Probably the most skilled were the Crows. They could creep into the very center of a big camp and could steal some of the finest horces that were kept in the camp. Soldiers would tie larriat ropes to their wrists at night and in the morning would waken up and find their horse gone, the rope had been cut with a knife during the night and the horse taken away.

The speech of the Crow is Sioux. They are not all one tribe but the language is so similar that they cannot be spearated very clearly. They are are not one tribe as they exist today, Sioux, Hidatsa and Crow but they have one language. The Crow have referred to themselves as three local divisions of their tribe. They now refer to themselves as River Crow and Mountain Crow. The Mountain Crow have been divided into two groups known as the main body and the Kick-In-the-Belly body who joined the main body in the spring and they spent the winter in Wyoming in the Wind River region, according to Maxmillan this was where the horses were quartered during the coldest season.

The two main subdivisions are referred to among the Indians themselves as the Mountain Crow and the River Crow. The Mountain Crow made more frequent contacts with the Shoshoni and the River Crow made their contacts mostly with the Assiniboine and minor differences arose. Essentially the Crow people remained as one tribe. The two main groups were never hostile towards each other. The biggest difference and the biggest blow to solidarity occured when the main body, the Mountain Crows, asked the River Crows for help in fighting the Dakota Sioux. Not long after this the Mountain Crow defeated the Dakota Sioux killing 12 men without more than a minor injury to themselves.

The Crows were democratically organized. The Chief did not have autocratic power. The Chief retains his power so long as he had the support of his people during big gatherings. The Chief's aid usually was a herald or a cryer. He would ride through the camp and he would report out in a loud voice matters of public interest such as summoning the old people to a feast or announcing the disappearance of some tribesman or the approach of battle. The cryer or announcer was a man of distinction. Before a battle he would call in a group of young Crows and eulogize them publicly.

The cryer or announcer was usually a man who had served as leader of a lucky war party. The worst insult that could be hurled at a Crow was to say to him, "You are without relatives". This meant that he was a person of no account. On the other hand a man of vigorus character surrounded by two score young daredevils related to him might easily dominate a band of several hundred souls. A man with parents has a wonderful opportunity because he has uncles and aunts on both sides of his family and cousins and they are all morally obliged to aid and shield him. Bereft of such support a kinless boy becomes a butt of mockery. There also were many societies among the Indian people and these helped control the politics of the tribe.

One of the strongest leaders of the Crows was Robert Yellowtail, who was educated at Riverside. He was appointed superintendent of his reservation by the Commissioner of Indian Affairs, John Collier. John Collier made a practice of giving the Indian people an opportunity to manage their own affairs. Yellowtail was very successful in explaining Bureau policies to his people in Crow language, an experiment which helped develop the Crows into full fledged citizens and educate them in good philosophy of government.

Family relationships among the Crow Indians was an extremely complicated affair. There were so many types of behavior and recognition that were due to daughters, sons, cousins, and friends. This involved certain habits and customs which were quite complicated. There are so many taboos that a person must be well informed so as to not hurt the feeling of any of the relatives such as mother or grandmother. The Crows were not in the habit of punishing a child by beating him. When a child continued crying for a long time, the parents put it upon its back and poured water down its nose. If on some later occassion the child began to cry they simply said, "Bring the water" and that was usually enough to make him desist. In general children had a free and easy life, chasing birds and buterflies.

Archery was the boys principal game. The children played many games. Usually the games were set up so that the boys played against the girls. One game was similar to kicking a ball and the ball was a bladder filled with antelope hair. There were many other games that were played. In winter they used sleds made out of buffalo ribs and raw hides and they would coast down hills on this sled.

Personal names were not distincitive either of clan or sex. Four days or thereabouts after the birth of a child the father might name it but more commonly he invited a person of distinction to come for the purpose, usually a noted warrior. The name was to reflect some experience of the god-father. Hence women as well as men bore names reminicent of some feat or arms. For example one woman was named, "Cuts-a-Picketed-Mule", another "Captures the Medicine Pipe, and "Pretty Enemy". Medicine Crow called the daughter of James Carpenter "Walks-with-her-Dress" because he had once seen a supernatural being bearing that name. Girls were sometimes named by an old woman but this was by no means a predominant custom. The following illustrates the proceedure:

Once a man asked Bull Chief to name a new born girl in memory of that warrior's hardest fight. Bull Chief smoked some wild carrot root for incense, raised the insence into the loft to symbolize the wish that she would grow up and finally they called her, "Captures the Medicine Pipe." It was customary to lift the baby four times, a little higher each time. The incense was held towards the face which was painted red. Bull Chief had once rushed towards an enemy and snatched away a medicine pipe protruding from the fortifications

and this exploit he commemorated in the name conferred on the little girl. He also named his own grandson "His Coups are Dangerous". It represented a coups that he had struck under such dangerous circumstances, that no other Crow had struck after him. The god-father either received compensation on the spot or the parents would say "if this boy ever walks, he will give you a horse". If the child grew sickly, the father would give him a now name and if the infant's condition then failed another man was asked to rename him. Bold Weazel was the last name to be given a child who had originally been named Bull Chief. However when the adult did not enjoy a good reputation having come home empty handed from a raid his own father had a buffalo vision called in an informant and said to him I will make a man of you and told him to take a bath, swamp himself with incense on coming in again, and then he painted his son yellow and put a red eagle feather in his head and drew two slanting lines across his arms, one to bring luck in coups and the other in the capture of guns. These two things said he are what we like among our people. If you preform these deeds, I shall renane you. The first time you strike an undisputed coups and also get a gun, either then or later, I will give you a new name. Bull Weazel is not a good name for you so you had better have it changed. The young man went out with the first war party took the enemies gun and struck him with his coups stick and when he got back his father called him Bull Chief. He became a captain and ranked as a very brave man.

Courting assumed various ways. The suitor sometimes waited for a girl where she was accustomed to come for water and made a direct proposal which might be followed by elopement. After night fell the young men would roam about camp blowing flutes for the amusement of their mistresses. Some ventured to pull up the pegs outside part of the tepee where a particular girl slept. Another place for matches to be made was berry picking. But the most honorable way was for the suitor to offer horses to the young woman's family particularly to her brothers and meat to her mother. Normally it was a young, good looking woman who was bought whether she had been previously married or not.

The medicine man had many approaches to illness. They used roots, massages, poultices and things of that nature. The sweat lodge was not primarily used for doctoring but as an offering, especially to the sun. Rheumatism was treated by various roots. Crow ideas of life after death had little to do with religion and may well be treated in the present context. The word for soul is connected with that of a shadow and probably the term for ghost is also included. The soul stays near the corpse when the owl like cry is sometimes heard. This must be merely a temporary resting place since the dead live in a camp of their own. However, the here after seemed to have interested the Crow very little. There were no accepted beliefs beyond an acceptance of survival. Old Dog told that a brother of his was about to die. He killed himself with a knife and was about to die but ultimately woke up and told the following tale. A younger brother owning a fine gray horse had died before hand. He took the new comer on it riding toward the camp of the dead. To quote the visitor to the spirit land, "I could hear the singing of praise songs over there and also loud talking. They were singing, 'Is that person coming already?' When my brother got angry and struck me in the chest and said you were stingy and think too much of your horse, if so go back. He jumped off and Icame back to life." This old man told Old Dog and others that the dead camped like the Crow and were faring well. He continued to live until recent times.

One old man had been wounded and believed to be dead but got up the next morning and told everybody that the dead were camped together and were better off than the Crows. Don't be afraid to die he said. When he was seriously ill he said, "If this is so, I would be happy with my relatives since the dead are all camped together."

The Crow tribe formed the extreme northwest of the Siouan tribes original habitat which was eastern Montana and western Dakotas. In 1930 there were 1,625 in Montana on the Crow reservation. They were broken away from the Hidatsa who lived in North Dakota. The Hidatsa later became known as Gros Ventres and are often called Atsina and Algonquins. The Crow tribe in 1965 enrolled 4,690 members. This is a good indication of the health service successful administration among Indian people. The Crow tribe after breaking away from the Hidatsa moved into the Yellowstone Valley of Montana and Wyoming, as far west as the Rocky Mountains.

The tribe originally was called the Absaroka and among themselves was called Absoloka meaning "Off spring of the Large Raven" In the sign language this was indicated by the waving of arms simulating the flapping of wings. According to Lowie, the Crow separated from the Hidatsa about 1500. Later these divided into two groups of Crow, the River Crow and the Mountain Crow. The River Crow lived along the River valleys while the mountain Crow lived in the mountains. The Mountain Crow would winter their horses in the Wind River area of Wyoming where the winters were quite mild and return to the Yellowstone in the summer. They lived as far west as the point where the Yellowstone turns south into Yellowstone Park near the present town of Livingston.

The following are some of the customs of Crow life:
The Crow in the early days were wealthy in horses. It has been estimated that at one time they owned 10,000 horses. They also had a large number of dogs. They never ate dogs as some tribes did. The Crow women were skilled in porcupine quill work which was similar to present day embroidery.

The horse travois was designed to carry 200 pounds which is four times the weight that a dog could carry. Their tepees were usually built of buffalo skins, conical shaped and formed a portable home. The furnishings consisted of buffalo robes which provided the bedding for sleeping. The Crows made back rests out of willow sticks. The Hidatsa and the Mandans made permanent homes. The outside of the tepees was usually painted with various Indian designs and animals. The cutting of hair was usually according to a tribal style. The Crows cut theirs to a pompoadour. Women often decorated their dresses with elk teeth. This was customary among the Crow.

Tribal law was based on custom as there was no written law. No Chief had supreme authority over his people. Chiefs who were good peace makers were often called upon to arbitrate disputes. Murder was rare. The Crows made the murderer pay goods and horses to the victim's family. Men who acted against the welfare of the tribe might face loss of property, exile, or even death. A warrior returning from battle was honored for brave deeds by counting coups. Such deeds as rushing up to a live enemy and touching him with hand or stick was counted as a deed of valor and recognized as personal coups. Compared to this killing or scalping an enemy required less courage. The word coups was a French word maining hit or strike. A coups stick was a special stick used to hit an enemy. Men never dared to lie about coups achievements. The Crow allowed four men to count coups on a single enemy. Deeds of bravery were graded by each tribe according to the bravery involved in the deed. Among the Crow the rescue of a wounded comrade was ranked very high. The leader of a war party was rated high if he lost no men. Marks of distinction or awards consisted chiefly of feathers fastened to a coups stick. After the battle of the Little Big Horn, Chief Crazy Horse carried a coups stick with eleven feathers. Another recognition of coups among the Crow was to tie wolf tails to their moccasins.

In illness the medicine man was usually called upon to help the sick man If the remedy failed, it was usually explained that it was due to the fault of the sick person.

There were many battles between the Indian and the Army following the Civil War. The war became very bitter. It reached a climax in the Custer Battle. The Crows were active in this battle as scouts for General Custer.

The Crow reservation has some very splendid agricultural lands along the rivers Big Horn and Yellowstone. They have some high mountains known as the Big Horn Mountains with good stands of pine timber. When the Crow tribe separated from the Hidatsa they were leaving an agricultural economy and they changed to the buffalo economy which required a complete change in the culture of the people. Under the buffalo economy there were many wars and the stress and highest recognition was placed on military bravery. These wars resulted from the protection of their hunting territory and it came at a time when the United States government was trying to settle Indians upon reservations. The Crows joined the army in trying to stablize this change and in many instances the Crows were fighting other tribes of Indians. In 1825 the Crow tribe and the United States signed a treaty of friendship which formed the basis for this change. The Laramie Treaty was signed in 1851 with the Crow Reservation. At that time the Crow Reservation had 38,531,000 acres of land in Montana and Wyoming. This treaty was rewritten in 1868 and is known as the second Laramie Treaty. It appeared that the first treaty had been overly generous in providing an area for the Crows and the second treaty reduced the area to nine million acres. These holdings have been reduced through various land cessions to one million five hundred thousand acres in the year 1964. Recently there have been splendid oil discoveries on the Crow reservation and oil production is increasing very rapidly.

The Crow Indians use and operate just a small portion of their agriculture lands. They have considerable irrigated land and they have tremendous amount of dry farm acerage. Most of this land is leased out to non-Indians for operation. They use only about 12% of their grazing land. The Crow Indians own approximately 7,000 head of beef cattle and 3,000 of sheep. There are 84 Crow Indians listed as beef cattle operators. The tribe itself owns 277,000 acres of grazing land which is held in trust for the tribal members. Most of this land is leased to non-Indians and forms a good portion of the tribal income. The Crow Indians have a tremendous amount of authority in the leasing of their private lands and to do this they have been declared competent to contract independent leases. Approximately half of the Crow people earn some income from salaries during the year. This employment is usually found in agriculture and is extremely limited during the winter months.

There is a great deal of cultural diversity among the Crow Indians on the reservations. Most middle aged and older women follow the ancestrial plan of wearing long braids, blankets and high mocassins as their symbol of Crow membership. These women may be well educated and experienced in the culture of the Crow people but they enjoy being dressed in Crow Indian style. This custom is not being followed by the young Crow women. The girls wear modern fashionable clothes, high heeled shoes and enjoy the non-Indian type of culture. The men dress in western clothes with boots and hats typical for the western rancher.

There are no federal schools on the Crow Indian Reservation. The children attend the public schools along with non-Indian children. The biggest handicap for some children is the fact that many Crow children start school and do not

speak English. A great deal of retardation in school results from this language handicap and may be the cause of much drop out among the Crow school children, before they complete their 8th grade of school and enroll in high school. High school education among the Crows is increasing very rapidly.

The Crow tribe adopted a written constitution in 1948. The tribe is not organized under the Wheeler-Howard Act of self government but uses a type which is known as a general council where every member is allowed to vote on every issue. A hundred tribal members can constitute a quorum for a general council meeting and is very democtatic. A quorum must be present before a vote can be taken on any important matter of tribal business. There is no tribal council with authority to transact business for the Crow Tribe. A general council can elect Chairman, Vice-Chairman, Secretary and Vice-Secretary. The general council can elect various committees to act on such matters as law and order, enrollment, education, credit and matters of administration.

In 1961 the Crow tribe obtained a judgement against the federal government for lands which were ceded to the federal government during the previous century. This judgement amounted to 9 million dollars after attorney fees had been paid. This money is being used according to a program to improve housing and economic development and this results in a better standard of living. This has been called a family plan of dividing the judgement funds and the greatest amount of money has been spent in providing better homes, more cattle and more land. A good share of the money has been placed under the control of the tribe for land acquisition, credit program, expansion and industrial development and education programs.

In 1963 the Crows won an additional suit against the United States as compensation for tribal lands required for the construction of the Yellowtail Dam and reservoir on the Big Horn River. Under consideration at the present time is a national recreation area in the Big Horn Canyon as a result of the new storage reservoir of the Yellowtail Dam. The reservation already has a Custer Battle Field National Monument where thousands of tourists stop each year to visit the relics of this important battle and study the history of the Crow Indians.

The out-look for the future economy on the Crow reservation should be quite bright. With the government awards through court action there should be sufficient capital funds for expansion of the economy. The court awards of 9 million dollars for the loss of lands and the 2 million dollars for tribal lands which will be flooded by the Yellowtail Dam the tribe can expand its activities considerably. Mention has been made that a considerable amount of these funds will be used for improvement of homes. The family plan provides for home development and improvement. An industrial development project provides for the manufacture of electronic equipment which will employ Crow Indians and will be helpful to the economy. The first rumors in regard to this industrial project is that 50 Indians will be given employment in this factory. Later announcements can be expected most any day in regard to the plans of this program.

If the national recreation area develops, tourism can develop into a big industry on the Crow reservation with the Yellowtail Dam and the large amount of water impounded. This is an ideal situation for tourist attraction. There will be facilities for boating, swimming and fishing. There will be a large number of motel accomodations constructed to take care of the tourists who wish to stay over night. There will be boats for hire, cafes and service

stations. The number of employees will be increased tremendously. If these are under Crow supervision this will mean a considerable expansion of employment for Crow people.

The Crow reservation has a splendid hospital operated by the U. S. Public Health Service. The hospital has had an addition built on recently to provide more facilities and services to the Crow people.

Each summer during the vacation season from school the tribe operates a youth camp in an area known as Black Canyon. Facilities are available for camping in this area for six weeks during the summer time with capable instructors, and juvenile problems have decreased tremendously. The name of this camp is Absalpka, which is another name for the Crow Indians which has been carried over from past history. To the Crow Indian the term Absaloka has the same meaning in interpretation in the minds of the Crow Indian people. The raven had a very important meaning in the Crow mind. The ravens were known to fly in and out quickly and quietly. The Crow were given that name in early days for their ability to surprise the enemy in forays of warfare. Their ability to appraoch the enemy and take his horses quietly was well known among Indian people. They were known to have gone into Army camps and taken horses without being discovered from the men who had tied them with larriats to their wrists. They were just as skillful in hunting and could provide their food from the game in the surrounding areas. The Army preferred Crow scouts when in the field and hired as many as were available.

Law and order on the Crow reservation is administered through the law and order code of tribal regulations. They appoint their own policemen and select their own judges and enforce the law and order code according to their own standards. The Crow Indians have always been a friendly group and have not been involved in any big wars with other tribes or the U.S. Army. During the Custer Battle they served as scouts for General Custer but Custer would not listen to the recommendations of these scouts. This resulted in a terrific defeat for General Custer. If he had listened to his Crow scouts his calvery troop would not have suffered in the massacre.

The Crow Indians have many rites, festivals and ceremonials which are followed very carefully and closely. There is a great deal of ritualistic etiquette in smoking the ceremonial pipe. It must first be pointed upward and then to the ground and then the four corners of the universe. The number four is very important in most of the ceremonials and there were four different approaches to most of the ritualistic activities. The use of incense is typical. The Crow tribe had a vapor bath ritual which was quite similar to the sweat bath which was used by the Blackfeet and this bath was not looked upon as absolution which the Blackfeet used as a philosophy for this ceremony. It was considered as an offering to the sun and as such it had a good deal more ceremony involved and was regarded with a great deal of solemnity. In the winter it was customary to hold a meat festival and at this time guests were invited. The guests all brought cooked meat. The bones were cooked in a large kettle to extract the grease and thoroughly soak the meat which was then carefully stowed away. After dark one of the members would go around to each lodge and the inhabitants would come to the ceremony.

The Crows had a large number of societies among their members. A very important society was the Tobacco society and they would adopt novices into their organization who crave a share of its supernatural blessings. The Crows of both sexes were very eager to join the Tobacco Society. The adoption solemnities of the ceremonails to the tobacco society were very ritualistic

New members were adopted according to the ritual. The winter was usually spent instructing a candidate and the adoption was usually in the spring or summer. The Crow Sun Dance was a prayer for vengence. A man over-come with sorrow over the killing of a kinsman resorted to this as a most effective if most arduous means of getting a vision by which he might revenge himself upon the offender. The difficulties are such that only an exceptional mourner could shoulder the burden and hence the preformance was not periodical and years might lapse between preformances. A mourner who was planning a sun dance did not announce his intentions at once or in a direct fashion. Instead he would say to the man who cut his hair, "leave a little hair on my head so that I can tie a feather to it." The clipper of the hair thereby spread the news among other people. Another indication would be when the request went out that they save all the tongues which would be used in the Sun Dance ceremony. The present ceremonials of the Crow Indians consist of some of the most beautiful dances among the Indian people and this type of activity is held in highest regard and enjoyed very much by the young Indian people and this is probably the only remaining ritualistic activity among the Crow Indians.

CHAPTER III
FORT BELKNAP RESERVATION

The Fort Belknap Indian Reservation is located in north central Montana within fifty miles of the Canadian boundary. The northern boundary of the reservation is the Milk River while the southern boundary is the Little Rocky Mountains. The area between these two boundaries is mostly grazing land with good grass and a few creeks. Some of the valleys are irrigable. Two tribes the Assiniboines and the Gros Ventres inhabit the reservation. They are groups that split away from larger bands of Indian people. The Gros Ventres are from Algonquin stock and the Assiniboine are from Siouan stock.

ASSINIBOINE

The name Assiniboine is a Chippewa word which means "one cooks by the use of stones". The method referred to is somewhat as follows: Stones were heated in a fire then dropped into a parfleche bag filled with water and food to be cooked and the cooking was done by adding more hot stones. The Assiniboine group is thought and considered by anthropologists as a detached fragment of the Yanktoniae Sioux. This separation undoubtedly took place a very short time before the coming of the white people to America. The languages are so similar and the differences so slight that they could not have been separated more than a short length of time. It has been estimated that this separation took place about 1640 because a Jesuit Relation for that year mentions the Assiniboine as a distinct group. This record for 1658 places them in the vicinity of Lake Alimibeg between Lake Superior and Hudson Bay. On Jeffery's map in 1762 this name is applied to the Lake Nippegon area. In Delisles map of 1773 they were placed in the Rainy Lake area. The separation took place when the Yanktonai were living someplace near the head waters of the Mississippi. They left this area and moved northward and joined the Cree. It is supposed that they first settled in the Lake of the Woods territory and then drifted northwestward to the region of Lake Winnepeg where they were living as early as 1670 and were thus located on Lahonton's map in 1691. On Dobb's Hudson Bay map they were located some distance north of Lake Winnepeg in 1744. On this later map they were divided as Assiniboine of the Meadows and Assiniboine of the Woods. In 1775 the tribe was scattered along the Saskatchewan and Assiniboine Rivers. In this region between the Sioux on the south and the Siksika on the west was a country over which they continued to range until they were gathered on reservations.

In 1862 they were located as follows: The northern Assiniboine roamed over the country from the Saskatchewan and Assiniboine Rivers in the westerly direction to a small group of mountains on the Missouri River probably Bear Paw Mountains or Little Rocky Mountains. They consisted of approximately 300 lodges. The other section lived in an area extending to the Souris River and then on down the Milk River to its point of Junction with the Missouri River. In 1838 they numbered 1000 to 1200 lodges.

They did most of their trading on the Missouri at Fort Union when the small pox hit them and reduced their tribe to 400 lodges. They were surrounded by large and hostile tribes who continually made war upon them. In this way the number also was diminished.

In Canada the Assiniboine Indians were sometimes called Stoney Indians and lived close to Calgary. The Assiniboine were constantly at war with the Dakota Sioux. They lived on the plains ever since the whites came into this area. They never had a permanent village since the arrival of the whites. They moved from place to place in search of food. They lived for many years on food hunted on the common hunting area with the Blackfeet, Gros Ventres

and Crow which was established in the 1855 treaty. This area extended from the Yellowstone river to the Canadian border and from the Rocky Mountains east to the junction of the Yellowstone River and the Missouri until the reservations were completed in 1880. This hunting area was lost and the food that went with it.

Their history has been one of conflict with surrounding tribes. From the Rainy Lake settlement the tribe gradually moved westward to Montana and Saskatchewan. The Assiniboines were estimated in 1836 to number between 8000 and 10,000. This number was reduced by epidemics and wars to 2,400 in 1880. They were then placed on the Fort Belknap and Fort Peck reservations. In 1930 the population numbered 1,580 in Montana in Blaine, Roosevelt and Valley counties. In 1930 39.5% of the Assiniboine were reported as full bloods. At the present time they are located principally on the Fort Belknap reservation and the Fort Peck reservation. The Fort Belknap reservation is in Blaine and Phillips counties and on this reservation they were joined by the Gros Ventres.

Assiniboine enrollment on the Fort Belknap reservation now consists of those who are 1/4 degree Indian blood or more. The governing body is a community council composed of 6 Gros Ventres and 6 Assiniboine representatives. They are proportioned among the districts according to population of the two tribes in the respective districts. The community council has a complete and broad set of powers. They also regulate the inheritance of real and personal properties other than allotted lands within the territory of their community. There is a tribal code for law and order. Their charter was ratified in 1936. The Fort Belknap reservation has a very splendid hospital located near Harlem.

The Forest Cree and the Plains Cree moved out from the forest regions to the plains regions after they had otained guns from the Hudson Bay company. They were looking for beaver and buffalo and they took along with them some of their friends, especially the Assiniboine, a sizable tribe, which had separated from the Sioux speaking nation.

About the year 1730 the Blackfeet became a very strong tribe because they had been able to get horses from the Shoshone and guns from the Hudson Bay Company. They formed an alliance with the Sarsi and the Gros Ventres also called Atsina and they launched raids from the Canadian stronghold into Montana and Wyoming and along the Rockys. One of their enemy tribes was the Assiniboine who were great friends of the Cree and Crows. The Crow and Cree told about learning a horse dance from the Assiniboine. The Assiniboine enjoyed dog meat. They would roast them. The Blackfeet complained about the Assiniboine after camping together at a Medicine Lodge ceremony. One of the complaints was that their bedding was infected with small pox which were found in the blankets and robes that were brought to the big ceremonial of the Medicine Lodge.

In the hunting of buffalo several methods were used by the Assiniboine. One was to drive the buffalo herd and stampede them over a cliff and they were driven by men shouting and waving robes from behind piles of stones leading to the cliff. The animals would either fall to their deaths or be crippled so that they could be easily killed. Another form of hunting used by the Cree and Assiniboine was to build a corral and leading to the corral were fences which narrowed in towards the corral in the shape of a large V and after scouts found the buffalo herd it was lured towards the corral by an Indians who covered his body with a calf skin and immitated the bleating of a young buffalo. Sometimes fire was used. Once a herd started on its way other members of the tribe would move in behind and keep the buffalo

headed in the right direction. The greatest help to the buffalo hunter however, was the horse. With the horse far greater numbers of buffalo could be killed in one hunt. The horse also permitted the plains Indian to show his valor while hunting. Buffalo hunting depended greatly upon the skill of a man's horse. A well trained hunting horse, fast, alert and intelligent was worth two or three pack horses. Even the best horse might be knocked over by charging buffalo or might trip in a hole and throw his rider in the mass of stampedeing buffalo. The hunt was a dangerous business but this made it more enjoyable to the plains Indians. Astride a well trained horse the Indian would rush close to an animal shoot it with a bow and arrow and then continue on to the next and next until the racing herd thundered on beyond his reach. Afterwards it was easy to tell which hunter had killed a particular buffalo. Each Indian's arrows could be identified by the way he tied the arrowhead to the shaft or by the color of the feathers. Some courageous hunters preferred to use a short lance with an iron head killing the buffalo with this weapon while riding a fast moving horse. This took even more skill than using a bow and arrow.

No matter which method was used, there were strict rules for the large tribal hunter. No man could start hunting on his own or even disturb the herd. The penalties were heavy for those who broke the rules. Their weapons were destroyed, their clothing torn and they were disgraced before the entire group. Young men of proven bravery in battle acted as policemen during the hunt and made sure that the chief's instructions were carried out.

Dispite the seriousness with which the rules were taken, the buffalo hunt was a happy and exciting event. Little boys on their colts followed the older hunters to shoot the straggling bull buffalo calves. The poor and old never went hungry because there was always someone generous enough to share his meat with his neighbor when he did not have the strength to kill a buffalo for himself. When the hunt was over the women moved in with sharp knives and pack horses. Swiftly they cut up the animals and loaded them on the horses. In the summer when there was plenty of buffalo only the best parts of the meat were kept. In the fall nearly every edible part of the animal was saved not counting the bones. This would amount to nearly 500 pounds of freshly butchered meat. A much greater load than any horse could carry. The results of the buffalo hunt was measured in more than meat bones and hides. All winter long the Indians lived on pemmican and occassionally shooting smaller game or winter buffalo but mainly trying to stay alive until the warm days came again. With the hunt came a time for games, feasting, singing, dancing and story telling of tracking down the vast buffalo herds, of making plans for battles with traditional enemies and at times of revival for the entire tribe.

In September of 1851 approximately 8,000 to 10,000 Indians gathered on Horse Creek for a meeting. Horse Creek is a twisting stream in the southeast corner of Wyoming, 35 miles east of Fort Laramie and close to what is now the border between the states of Wyoming and Nebraska. The Indians had gathered for a peace conference called by the old mountain man, Thomas Fitzpatrick. He had become government agent for the tribes between the Platte and the Arkansas Rivers. There were the Sioux, Cheyenne, Arrapaho, Crow, Assiniboine, and Shoshoni at this meeting. There were also representatives from the villages of the Hidatsa, Arikara and Mandan. Not far away were the soldiers of Fort Larramie where 300 men nervously fingered their guns for a truce which each of the various tribes pledged for the duration of the conference and which might easily end in bloody warfare. The hot heads had to be watched carefully for among the tribes present were many who were life long enemies.

The peace conference had been called by the whites to put an end to inter-tribal warfare. More important, however, was to put an end to Indian attacks upon the whites. Washington wanted to be sure that people going west would be able to travel safely and it wanted to build more forts and military roads in Indian territory. In return for this the government officials were prepared to establish definite boundaries for the tribes within which they could hunt and roam freely. They would also protect the Indians against white attacks and promised to punish the offenders. In addition the Indians were to receive an annual payment of $50,000 a year for 50 years. It sounded fair to the officials in Washington who established this Indian policy. Unfortunately these officials had little first hand information about the plains tribes. There were not many of the Indians present who believed that the treaty could be made to work. The Indians had come to the meeting because they had their own complaints against the white man. Easterners passing through their hunting grounds had destroyed buffalo herds, trampled the grass, cut trees and brought diseases carried by the white man and had killed vast numbers of Indians. In one instance small pox had wiped out all but a handful of the Mandan Indian tribe, reducing a community of 1,600 to about 150 who went to live with the Hidatsa. Measles had taken their toll also. Among the Indians who had rarely known disease, it looked as if they were the victims of evil known only to the white man. Ruthless traders had introduced liquor to the Indians. The chiefs watched with dismay as they saw braves ruined by whiskey.

The government commission at the meeting did not bring up the chiefs' grievances even though they were the cause of Indian attacks on wagon trains going west. Instead the white man preferred to talk chiefly of the governments' rights to build roads and forts where the soldiers could protect the white travelers. The commissioners' plans were to fail on two accounts. The chiefs' signatures on a piece of paper would not be enough to end feuds of long standing between tribes. Second the Indians would not recognize the authority of the chief who the commissioner named as spokesmen for each of the tribes. Among the chiefs were chiefs of small bands, of families, of villages but no plains Indians entrusted its leadership to a single chief. The chief sometimes set rules for battles of hunts but warrior's societies saw that they were carried out. Often the societies power was greater than that of a chief. The government insisted on making one man responsible for a tribe and the Indians calmly accepted the foolishness for the time being.

Both the Gros Ventres and the Assiniboine shared the Blackfeet hunting territory which is set aside by the treaty of 1855. These lands were to be used in common by Indians receiving rations at Fort Browning, Milk River and Fort Belknap for a period of 99 years. The area was reduced in 1873. Three reservations, the Blackfeet, Fort Belknap and Fort Peck were established by the act of May 1888. In 1937 the enrollment of the Fort Belknap Indian community was placed at 1,487. In 1964 it was estimated at 3,557 individuals who were enrolled or eligible for enrollment. This constitutes an increase of nearly 140% in 27 years. All of the present total membership of 1636, less than half still live on the reservation during most of the year and a number of others live near by. About 200 non-enrolled Indians mostly Chippewa and Cree live on the reservation although they have no interest in the tribal assets. About 37% of the Indian residents live along the Milk River on the northern fringe of the reservation in an irrigated area. Most of the others live from 35 to 40 miles to the south along the base of the Little Rocky Mountains. The area between the Milk River and the Little Rockys is grazing land. Very few people live in that region. The reservation today totals 597,112 acres principally in individual ownership. Tribally owned land is leased to either Indian or non-Indian cattlemen and with other assets produces

a small annual income averaging around $38,000. This is used for the modest expense of tribal government. The Fort Belknap community was organized in 1935 under the Wheeler-Howard Act for the government of this reservation. Its constitution and by-laws was approved on December 13, 1935. A corporate charter was ratified August 25, 1937. The tribe is governed by a community council of 12 members elected every two years. The constitution states that the council shall have 6 Gros Ventres and 6 Assiniboine members. The council choses its own officers. For many generations members of both tribal groups have intermarried with whites and English is a language of common use. Possibly because the two tribes are of different linguistic groups.

Fort Belknap children from the northern end of the reservation attend the public schools at Harlem and Dodson. There is a public elementary school and a 12 grade mission school at Hayes for children on the southern end. However, high school buildings at the mission are limited and many of the high school students in the southern communities attend government off-reservation boarding schools.

The Fort Belknap reservation like many others lacks sufficient resources to provide an adequate living for all of its residents. Families support themselves by farming or ranching and by jobs in agriculture. Others derive some income from those sources. Successful efforts are being made to get more Indian land into use and the tribe is striving to keep Indian land in Indian ownership. However the reservation could not support all its population even with maximum development and maximum Indian use of Indian land.

Reservation resources other than agriculture include the known coal deposits and vast limestone deposits but they do not offer employment potential in the near future. Thus there will be continued emphasis on education and development of skills to enable tribal members to hold jobs off the reservation.

The Fort Belknap Reservation is off the beaten tourist path but the reservation does have a scenic location along the Little Rockys in which the tribal people take great pride. One of the best known sites is in Mission Canyon south of Hayes where camp grounds have been developed. The major attraction of the canyon is the natural arch. There are also other camp grounds on the reservation and visitors are welcome. There are some warm springs which can be developed into a health resort and the Chief Joseph Nez Perce surrender site which can be developed into an historic site.

GROS VENTRES

The Gros Ventre tribe is also known as Atsina. This tribe is probably an off shoot from the Arrapaho. The Gros Ventres since their first contacts with the white man have always lived in the present area of Montana. They belong to the Algonquin group. For some 60 years they have been located on the Fort Belknap Reservation in Blaine and Phillips counties in Montana. The name Gros Ventres has been applied to twowholly distinct groups, the Atsine the Gros Ventres of the prairie and the Hidatsa the Gros Ventres of the Missouri.

In the census of 1930 both tribes were indiscriminatly termed as Gros Ventres and the separation is made entirely on a geographic basis. The number classed as Montana Gros Ventres Atsina was 631 in 1930 as compared with 510 in 1910. Of these 615 in 1930 and 503 in 1910 were in Montana.

At the present time the Gros Ventres or Atsina in Montana are located on the Fort Belknap reservation along with the Assiniboine. The government of the Atsina or Gros Ventres is under the Fort Belknap Community Council and was organized and presented a charter in 1937. The tribal council at the present time on this reservation consists of 6 Assiniboine and 6 Atsina. They have a hospital which is equipped with 47 beds at Harlem. The Gros Ventres are of Algonquin linguistic stock. Of this number 15% are unable to speak English, 21% are illiterate, 65% of the 5-20 year age group are in school, and 43% are full bloods, 334 males and 297 females, and 341 were under 20 years of age.

There were 1,013 Gros Ventres or Atsina Indians and 792 Assiniboine on the reservation in 1945 and a total of 2,032 in 1950. The original area was 622,917 acres. There have been 1,142 acres patented in fee, sold or otherwise disposed of by 1934. In 1950 there were 664,000 acres and of this 590,000 acres were trust allotted land, 65,000 acres were tribal lands and 25,000 acres were reserved by the federal government.

A treaty on October 17, 1855 with the Blackfeet nation consisting of Blackfeet, Blood, Piegan and Gros Ventres tribes and the Flathead nation consisting of the Pend d' Oreille and Kootenai tribes and the Nez Perze tribe reserved certain lands for the Blackfeet nation and recognized certain Blackfeet territory as common hunting territory for 99 years for all Indians who were parties to the treaty and the United States agreed to spend certain amounts for ten years for the benefit of the Indians. An Executive Order of July 5, 1873 established the Fort Belknap Reservation in Montana for the Gros Ventres, Piegan, Blood, Blackfeet, River Crow and other Indians. An act of April 15, 1874 established a reservation in Montana for Gros Ventres, Piegan Blood, Blackfeet and River Crow and such Indians as might wish to locate thereon.

An Executive Order August 19, 1874 restored to public domain all the reservation not included in the tract set apart by the Act of April 15, 1874 for the Fort Belknap Reservation. Certain lands were added by the Executive Order of April 13, 1875 and the Executive Order of July 13, 1880 restored a portion to public domain. An act of Congress dated May 1, 1888 amended March 3, 1911 ratified an agreement with the Indians residing in Montana from the Gros Ventres, Piegan, Blood, Blackfeet and River Crow Tribes in Montana. The hunting reservation was reduced and certain lands were set aside for the separate Fort Peck, Fort Belknap and Blackfeet reservations. The balance was opened to homestead settlement. Payments were to be made over a period of years to compensate for cession of lands. Indians who had settled on ceded lands were permitted to remain and receive allotments from 40 to 160 acres which were to be held in trust by the United States government for 25 years and then patented in fee, free from encumberances. Allottees on ceded lands were to be entitled to distributors share of benefits from cession of lands under this agreement the same as those who lived within the diminished reservations.

An Act of June 10, 1896 and amended June 7, 1897 ratified an agreement ceding part of the reservation in consideration for a payment of $360,000 to be deposited in the treasury and bear interest at 4%. Up to $90,000 was to be expended annually. Surplus funds received under the treaty of 1888 were to bear interest of 4% also. An act of March 1, 1907 permitted the Indians on the reservation to lease lands for sugar beet culture for a period of 10 years up to 20,000 acres. An act of March 3, 1911 provided for pro ratio allotments of unreserved lands on the reservation and the issuance of trust patents. Allottees were declared to be citizens of the United States.

Reservations of water power, agency area were authorized as well as park area, a sanitorium site, town sites and lands for irrigation projects. Homestead allotments of 40,000 acres of irrigible and 320 acres of non-irrigible lands were to be designated for each person entitled to an allotment on the reservation. The homesteads were to be inalienable during the life of the allottee or his minor heirs.

Minerals, water power sites and timber lands were to be tribal property but mineral deposits on allotted lands were to become property of the allottee after 50 years with the right of Congress to extend such periods. School lands were to be granted to the state and the Indians compensated therefore and Indians were to be permitted to attend state schools. An act of March 13, 1924 amended February 3, 1931 conferred jurisdiction on the court of claims to determine claims of the Indians on this reservation under the treaty of October 17, 1855 mentioned above and the amount of judgements was to be deposited to the credit of the Indians and draw interest at the rate of 4%.

An act of July 3, 1926 authorized a revolving fund of $25,000. of tribal funds for the purchase of animals, building materials and so forth for sale to Indians of the tribe. An act of June 20, 1936 directed per capita distribution of the sum arising from the judgement of the court of claims under the act of 1924 above. The per capita share reached members to be credited to the Individual Indian money account of such member for expenditure in accordance with individual Indian money regulations.

A Heritage book entitled, "Indians of the Plains" shows picture writing which was the common use among the Indians and was usually put on buffalo hides. One historical hide which was made by Long Dog, a Dakota Sioux, tells the events that occured during the life of this Sioux Indian. It shows the events for single years and in the center it indicates the outbreak of small pox and then the first capture of wild horses and some bloody fights which the Sioux had with the Crows and Gros Ventres.

The Gros Ventres Indians who lived in northern Montana had their trading center at Fort Union on the Missouri River. The name Gros Ventres was given to the Atsina Indians by the French traders. The term Gros Ventres is a French word which means Big Stomachs. In 1851 the Gros Ventres or Atsina took part in the big Indian encampment on Horse Creek near the mouth of the Larramie River in Wyoming. During the 17th century the Atsina took part in a great many raids from Canada into Montana and Wyoming mostly for the purpose of obtaining horses.

A very important society among the Gros Ventres Indian people was known as the Crazy Dogs. This was organized by two Gros Ventres Chiefs, Big Road and Wolf Skin. They killed enemies in battle by riding over them with their horses and they organized this society which later became known as Mad Dogs. The Mad Dog Society was held in very high regard among the Indian people and was adopted later by the Blackfeet. They always opened their meetings by marching around the camp and singing their songs and dancing. The Mad Dogs had a great deal of power because their organization was composed of chiefs that earned a reputation for bravery.

On May 1, 1888 Congress adopted a law which approved the treaty between the Indians of the Gros Venters, Piegan, Blood, Blackfeet and River Crow in Montana with the United States government. The Indians from the different tribes were to reside now on separate reservations and they respected the

rights of the various other bands and reservations and the Indians at the same time ceded all right title and interest in all lands embraced within their joint reservation hunting grounds.

An election will be held on the Fort Belknap Reservation in December 1965 to change the community council membership and all members will be elected at large without designation of tribal membership. The Gros Ventres have lived in Montana since before the arrival of the white man and have lived on the Fort Belknap Reservation since before its ratification on May 1, 1888.

The present enrollment on the reservation is 3,557. The intermarriage of the two tribes makes it difficult to segregate them into Assiniboine and Gros Ventres. The number living on the reservation at the present time is about 3,000. The St. Paul Mission at the southern end of the reservation operates a school for grades 1 through 12. On the high school level there is good training in home economics, administration, health and food preparation. The boys get training in business, stenography and shop work. Both boys and girls can graduate with qualifications to enroll in college and university training.

The children at the Northern edge of the reservation attend school at Harlem and Dodson. Both schools have fine high schools, and a large number attend institutions of higher learning after leaving high school.

CHAPTER IV
FORT PECK

Dakota-Nakota-Lakota are the names used by themselves in the Santee, Yankton and Teton dialects respectively. Jo O. Dorsey in his classification of the Siouan language divides the Dakota group into four dialects; Santee, Yankton, Teton and Assinboine. The Assiniboine, however, constitute a separate tribe. The close linguistic relation of the divisions, the differences being mostly dialectic indicates that they are branches of an original group.

The Sioux Indian is a loose designation of a group of several Indian tribes or bands. This terminology is common on television or motion pictures and western novels. The name is quite as commonly used as the name Apache in these media. The names of Sitting Bull and Crazy Horse are as well known as General Custer and are common in the vocabulary of grade school children.

The term Sioux loses its understanding and significance in common day usage because of this lack of understanding of their culture and the makeup of the various groups. The following description of the organization comes from a study made by the anthropologists S. E. Feroco and J. H. Howard from the University of South Dakota. These men first advise their public not to confuse the word Siouan with the name Sioux. Siouan applies to a language family. This family includes not only the Dakotas but also includes Omaha, Winnebago and Mandan who were usually at war with the Dakota. There seems to be a relationship between the languages spoken by these various groups. A sophisticated Mandan-Hidatsa girl once commented to Howard, "Anthropologists keep calling me a Sioux. Why is that?" Before the Custer battle the Indian people grouped their tepees according to their band as follows according to Wooden Leg, Blackfeet, Northern Cheyenne but today they are referred to as Indian. Thirty years ago one of my Blackfeet students remarked, "They are not Indian they are Cree from Canada." Today no attempt is made to differentiate between groups.

Today writers refer to them as Sioux or Indian without any attempts to understand the cultural differences of groups. No effort is made in this summary to clear up cultural differences but the organization will be charted so that students will have a guide for further study.

The earliest written records by white explorers locate the Sioux groups just west of the Great Lakes. They were Woodland Indians in those days. Their territory embraced what is now known as the southern two-thirds of the state of Minnesota with adjacent parts of Iowa, Wisconsin, North and South Dakota. The economy was based on hunting, fishing and the gathering of lake and forest products. These people began a south westward movement due to pressure from the Ojibwa (Chippewa) who had been armed by the French. The pressures also came from the white people and the Dakota were crossing the Missouri by 1850. Until the War of 1812 the Dakota were allies of the British. By 1815 a series of treaties had been entered into with the United States where the government tried to move them further west and place them on reservations.

In 1862 the shabby treatment which the Eastern or Santee bands had received from the government coupled with the depletion of game by the white settlers in their territory led to the Minnesota uprising. After the defeat by the government forces many of the Santee sought refuge in Canada. Those remaining were placed on western reservations but some filtered back into Minnesota. Trouble with the Yanktonai band of the

Middle Dakota and the Teton or Western Dakota followed and culminated in the annihilation of the Custer Command on the Little Big Horn River. The last outbreak of hostilities occured when the government tried to stop the Indian ghost dance religion.

The movement of groups resulted in the development of cultural and dialectic differences and resulted three great divisions of the tribe, Dakota, Nakota, Lakota Indian groups. The groups or bands were named according council fires where the leaders would gather for their deliberations. In Dakota language these groups were known as Oceti-Sakowin.

EASTERN OR SANTEE DIVISION

1. Mdewakantowan
2. Wahpkute
3. Sisitonwan or Sisseton
4. Wahpetonwan or Whapeton

MIDDLE OR WICIYELA DIVISION

5. Ihanktonian or Yankton
6. Ihanktonwana or Yanktonai

WESTERN DIVISION

7. Titowan or Teton

The Eastern Division included the first four bands; the Middle was comprised of the fifth and sixth bands; and a Western division constituting only one of the original seven bands and was known as the Teton band.

The dialect of the Eastern or Santee division is Dakota; that of the Middle or Wiciyla division is Nakota and that of the Western division or Teton, Lakota. The terms Dakota, Nakota and Lakota are used to designate and identify their division; the entire tribe or people, the most commonly used term is Dakota and is translated to mean friends or allies. In speaking most Dakotas will use Sioux. The Eastern or Santee Division of the Dakota Tribe are basically Woodland Indians culturally resembling such groups as Objibwa, Potawatoni and Winnebago in their mode of subsistence, antifacts and dress. The Santee consider themselves as occupants of the traditional homelands and the oldest or original division of the tribe. At the present time, though some Santee still reside in the ancestral region of Minnesota and Eastern Dakotas, the division as a whole is widely scattered as a result of the Minnesota Uprising. Some are found in Nebraska, Mntana, Manitoba and Saskatchewan.

The Chippewa first encountered the Dakota at Sault Ste. Marie. Dr. Thomas S. Williamson who spent several years among the Dakota of the Mississippi says that they claim to have resided near the confluence of the Mississippi and Minnesota rivers for several generations. Before they came to the Mississippi river they lived at Mille Lae which they call Isanti or "knife lake" from which they derive the name "Santee." Some scholars say that this name properly belongs only to the Mdewakanton which would seem to identify this tribe with Hennepins "Isati". They had many battles with the Chippewa who had been armed by the French.

Lieutant Gorrell an English officer in 1763 said, "This day 12 of the Sous warriors came here (Green Bay Wisconsin). Not over 2,000 of them were ever armed with fire arms. The rest depended entirely on bows and arrows which they use with more skill than any Indians in North America. They are

remarkable for their dancing; the other nations take their fashion from them. After the fall of the French Dominion, the Dakotas entered into friendly relations with the English. Early explorers advise that several bands established themselves on Lake Pepin of the Mississippi River where they were enticed by trading posts. It is assumed that it was at this point where the Assiniboine revolted and separated themselves from the others.

During the Revolution and the War of 1812 the Dakota adhered to the English. One Dakota Chief, Tohami, sided with the United States and was known to the English as Rising Moose. He was a Chief among the Mdewakantons who joined the Americans at St. Louis and was commissioned by General Clark. By the treaty of July 1815 peace between the United States and the Dakota was established. The peace was upset by the Minnesota uprising (1862) and the Custer Massacre (1876). This was carried by the rush of gold miners to the Black Hills.

The Dakota originally were found in Minnesota, North and South Dakota. There were seven bands in this group. It was the third largest in the United States. Only the Cherokees and the Navajo had greater numbers. Many of the Santee Sioux were made up of Mdewakanton and the Wahpekute are located on the Santee Reservation in Knox County, Nebraska and in the Flandreau jurisdiction in South Dakota with scattered groups in Minnesota. The Sisseton Sioux are located mainly on the Sisseton Reservation in eastern North and South Dakota. The Wahpeton Sioux are associated with the Sisseton Sioux on the Sisseton Reservation. The Yankton Sioux were formerly in Minnesota and moved to South Dakota and parts of Iowa. They live mostly on the Yankton Reservation in South Dakota.

LOWER COUNCIL

1. MDEWAKANTONWAN OR MDEWAKANTON (Spirit Lake Village).

Presently located on the Lower Sioux Reservation, near Morton, Minnesota; Upper Sioux Indian Commission, near Granite Falls, Minnesota; Prairie Island Settlement, near Red Wing, Minnesota, and Prior Lake Reservation, Minnesota; Flandreau Reservation, South Dakota; Santee Reservation, Nebraska; and in Canada on the Oak River Reserve No. 58, near Griswold, Manitoba.

2. WAHPEKUTE (Shooters Among the Leaves)

Santee Reservation, Nebraska; Fort Peck Reservation, Montana in Canada on Oak River Reserve, No. 58, Manitoba; Oak Lake Reserve, No. 59, near Pipestone, Manitoba; Wahpeton Reserve, No. 94a, Carlton Agency, near Prince Albert, Saskatchewan.

UPPER COUNCIL

3. WAHPETONWAN or WAHPETON (Dwellers Among the Leaves)

Devils Lake (Fort Totten) Reservation, North Dakota; Flandreau Reservation, South Dakota; Sisseton(Lake Traverse) Reservation, South Dakota. In Canada on Bird Tail Reserve, No. 57, Birtle Agency, near Russell, Manitoba; Oak River Reserve, No. 58, Manitoba; Portage LaPrairie (Sioux Village), No. 8a, near Portage La Prairie, Manitoba (Wiyakotidan Wahpeton); Oak Lake Reserve, No. 59, Manitoba; Standing Buffalo Reserve, No. 78, Qu'appelle Agency, near Fort Qu'Appelle, Saskatchewan; and Wahpeton Reserve, No. 94a, Saskatchewan.

4. SISITONWAN or SISSETON (Fish Scale Village)

Sisseton Reservation, South Dakota; Devils Lake Reservation, North Dakota; Upper Sioux Indian Commission, Minnesota. In Canada on

Oak River Reserve, No. 58, Manitoba; Moose Woods Reserve, No. 94, Duck Lake Agency, near Dundurn, Saskatchewan (Cankute Siseton); Standing Buffalo Reserve, No. 78, Saskatchewan; and Wahpeton Reserve No. 94a Saskatchewan.

THE MIDDLE OR WICIYELA DIVISION

This division of the Dakota Tribe was first encountered in the Leech Lake region of North Central Minnesota in the latter part of the seventeenth century but began a westward movement shortly afterward. In the process of migrating the group divided, the Yankton moving south west into south-eastern South Dakota and nearby parts of Iowa and Minnesota. The Yankontonai further north to southern North Dakota on the Eastern side of the Missouri and along the James and Big Sioux drainages in eastern South Dakota. This territory includes the Missouri ccteau, and is characteristically parkland and praire as distinguished from the High Plains Country west of the Missouri. In moving west the Yankton met the Ponca Tribe. This encounter was peaceful and a treaty was concluded whereby the Ponca set aside a part of their domain for the use of the Yankton. Further North the Yanktonai met and warred with the Arikua, Mandan and Hidatse, eventually displacing these three tribes upstream. Much of the subsequent cultural change on the part of the Yankton and the Yanktonai can be explained in terms of their contacts with these semi-sedentary riverine groups. In the case of the Yanktonai this included the adoption of the round earth lodge, bullboats, horti-cultural techniques, ceremonies, and styles of dress from the river tribes.

5. Ihanktonwan or Yankton (end village)
6. Ihanktonwand or Yanktonai (Little end village).

THE TETON OR WESTERN DIVISION

The western division of the tribe though it originates from only one of the seven council fires of the Dakota now outnumbers all of the other divisions combined. The name Teton derives from the stem Tinta meaning "Plains" hence Tintatonwan, Dwellers and the plains, later shortened to Titonwan. Because of the large size of this division, the sub-bands and even in many cases their sub-divisions are still important. The Teton are the Sioux of popular conception-tipt-dwellers-semi-nomadic followers of the great bison herds, and bitter enemies of other Indians and White immigrants. Even at the present day, despite several generations of reservation life, they possess a certain clan and a flair for doing things in the grand manner.

5. IHANKTONWAN or YANKTON (End Village)
   Yankton Reservation, South Dakota

6. IHANKTONWANA or YANKTONAI (Little End Village)
   (a) Ihanktonwana proper or Upper Yanktonai. Standing Rock Reservation, North and South Dakota, North Dakota portion Devils Lake Reservation, North Dakota (Pabaksa or Cuthead sub-band). In Canada a few are found on the Oak Lake Reserve, No. 59, Manitoba.

   (b) Hunkpatina or Lower Yanktonai (Campers at the Horn or End of Camping Circle). Crow Creek Reservation, South Dakota; Fort Peck Reservation, Montana

The Assiniboine, who still refer to themselves as Nakota, are not now considered a part of the Dakota or Sioux tribe, although they derive

from the Yanktonai. Their English name, in fact, derives from the Algonquan Assjni-pwan meaning "Stone Sioux", supposedly from their habit of cooking with stones in the primitive "Stone'boiling" technique. The Dakota ordinarily call them Hohe or "Rebels", an appellation earned by the Assiniboine in joining the Plains-Cree and Plains-Ojibwa in warfare with the Dakota. Assiniboine are found on the Fort Peck and Fort Belknap Reservations in Montana and on the Canadian Plains. In Canada they are often called "Stonies".

7. TITOWAN or TETON (Dwellers on the Plains) in seven sub-bands;

1. OGLALA (Scatter their Own). Pine Ridge Reservation, South Dakota, also a few in Milk's Camp, Rosebud Reservation, South Dakota.

2. SICANGU (Burnt Thighs - also called Brule, French for "Burned")
(a) Heyata Wicasa (Highland People or Upper Brule.)
Rosebud Reservation, South Dakota, also several families on Pine Ridge Reservation, South Dakota.

(b) Kul Wicasa (Lowland People or Lower Brule). Lower Brule Reservation, South Dakota.

3. ITAZIPCO (Without Bows - also called Sans Arcs, French for "Without Bows"). Cheyenne River Reservation, South Dakota.

4. SIHASAPA (Black foot - not to be confused with the Algonquian speaking Blackfeet). Cheyenne River Reservation, South Dakota, Standing Rock Reservation, North and South Dakota, both portions.

5. MNIKOWOZU Or MINNEKONJOU or HOHWOZU (Plant Beside the River). Cheyenne River Reservation, South Dakota

6. OOHENUNPA (Two Kettles). Cheyenne River Reservation, South Dakota.

7. HUNKPAPA (Campers at the Horn or End of Camping Circle). Standing Rock Reservation, North & South Dakota, both portions, in Canada on Wood Mountain Reserve, No. 160, Saskatchewan (also called Moose Jaw Sioux).

Other Teton, primarily Hunkpapa, are found on the Fort Peck Reservation, Montana and a very small group resides near L'Anse, Michigan. The L'Anse group consists of only a few families, now intermarried with Ojibwa, who migrated to Michigan's Upper Peninsula during the drought years of the 1930s.

Present-day Designations

The following are official designations for organized American Dakota groups, usually referred to as "sioux" by the Bureau of Indian Affairs. As will be noted, only rarely do these official designations correspond to the traditional and historic groupings, either in name or composition.

1. The Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota (primarily Oglala Teton, but including numerous individuals of Upper Brule descent).

2. The Rosebud Sioux Tribe of Rosebud Reservation, South Dakota (primarily Heyata Wicasa or Upper Brule Teton, though in the Ponca district there are numerous individuals of Oglala descent and a few individuals of mixed Dakota and Ponca descent who call themselves "Ponca").

3. The Cheyenne River Sioux Tribe of Cheyenne River Reservations, South Dakota (Mnikondzu, Oohenonpa, Itazipco, and Sihaspa Teton).

4. The Standing Rock Sioux Tribe of Standing Rock Reservation, North and South Dakota (Upper Yanktonai, Hunkpapa, and Sihasapa Teton).

5. The Sisseton-Wahpeton Sioux Tribe of Sisseton Reservation, South Dakota (Sisseton and Wahpeton).

6. The Yankton Sioux Tribe of Yankton Reservation, South Dakota (Yankton).

7. The Devils Lake Sioux Tribe of Devils Lake Reservation, North Dakota (Pabaksa or Cuthead sub-band of Upper Yanktonai, and Sisseton and Wahpeton).

8. The Santee Sioux Tribe of Nebraska (Mdewakanton and Wahpekute).

9. The Crow Creek Sioux Tribe of Crow Creek Reservation, South Dakota (Lower Yanktonai).

10. The Lower Brule Sioux Tribe of Lower Brule Reservation, South Dakota (Kul Wicasa or Lower Brule Teton).

11. The Flandreau Santee Sioux Tribe of Flandreau Reservation, South Dakota (Mdewakanton and Wahpeton).

12. The Assiniboins and Sioux Tribe of Fort Peck Reservation, Montana (Assiniboin, Wahpekute Santee, Lower Yanktonai and Teton).

13. The Upper Sioux Indian Community, Minnesota (Mdewakanton and Sisseton). 3

14. The Lower Sioux Indian Community, Minnesota (Mdewakanton includes Prior Lake Mdewakanton). 3

15. The Prairie Island Indian Community, Minnesota (Mdewakanton). 3

NOTES

1. Some Dakota also resent the pejorative connotations of "Sioux", though most are unaware of its original meaning.

2. In the Santee Dakota dialect, Isan means knife; thus Isanti, or Santee, refers to those Dakota who originally lived near Knife Lake, Minnesota.

3. All data on Canadian locations is from La Violette (1944).

4. Each of the seven original bands of Dakota (the Oceti-Sakowin) are, or at one time were, further subdivided into sub-bands. The Teton

sub-bands are, or were, further divided into tiospaye or "camps", no attempt has been made in this paper to identify the Tiospaye except in those few instances in which an entire reservation group is primarily composed of a single tiospaye or camp, such as the Pabaksa Yanktonai of Devils Lake. The Oglala, for example, still recognize numerous historically derived tiospaye on the one reservation of Pine Ridge.

5. The term Oiciyela is said to refer to the "childish" or simple, direct, manner of speech employed by the Middle Dakota.

The following are reservations where the Sioux are living at the present time:

1. Cheyenne Reservation - South Dakota
2. Crow Creek - South Dakota
3. Flandreau, South Dakota
4. Fort Peck, Montana with Assiniboine
5. Fort Totten, North Dakota
6. Lower Brule, South Dakota
7. Lower Sioux Indian Community, Morton, Minnesota
8. Praire Island Indian Community, Minnesota
9. Pine Ridge, South Dakota
10. Pipe Stone Indian Community - Minnesota
11. Prior Lake Indian Community - Minnesota
12. Rosebud - South Dakota
13. Santee - Nebraska
14. Sisseton - North and South Dakota
15. Standing Rock - North and South Dakota
16. Upper Sioux Indian Community - Granite Falls, Minnesota
17. Wahaska Community - Minnesota
18. Yankton - South Dakota

SOURCES:

Identity and Demography of the Dakota or Sioux Tribe
Stephen A. Feraca & James A. Howard
House Report No. 2503 - 82nd Congress Second Session

THE SIOUX IN CANADA

Some Sioux Indians moved into Canada after the Minnesota outbreak in 1862 and after the Custer battle in 1876. Rev. Father Gontron Laviolette O.M.I. in his book, "The Sioux in Canada" gives much information and data in regard to the Sioux migration. William Murison, former inspector of Canadian Indian Reservations in the preface of this book says: "From my experience with the Canadian Sioux I find it difficult to visulize them as the cruel, and blood-thirsty people that some historians have pictured them to be . . . History shows that even peaceful law-abiding people can be goaded into reprisals when subjected to continuous exploitation and injustice. The Sioux were fighting for their rights guaranteed to them by solemn treaty."

The Sioux are the only non-treaty Indians in Canada. Their origin is indicated by La Violette as being Turkestan and Siberia. They are supposed to have entered America by the way of the Bering Strait and settled in the Mississippi Valley. The name Sioux originates from the French term Nadouessioux which is a corruption of the Ojibway word "Nadowessiw. Gallitan employs the word Sioux to designate the nations which speak the

Sioux languages. The most common usage today applies the name most often to the Dakota Confederacy, the most northerly of the Siouan tribes who were plains Indians ranging from the Arkansas River to the Saskatchewan river and from Lake Michigan to the Rocky Mountains. They were typical hunters and warriors. They grouped in nomad tribes led by the chase and driven by battle from place to place. Violette groups them as follows:

(a) Dakota, Assiniboine
(b) Omaha, Ponka, Kwapa, Osage, Kansa
(c) Iowa, Oto, Missouri
(d) Winnebago
(e) Mandans
(f) Hidatsa Comprising the Gros Ventre (Minatau) and the Crows (Absaroka) these are not to be confused with the Algonquin tribes of the same names.
(g) Biloxi (In Louisiana)
(h) Six other eastern tribes now extinct (a few Catawbas exempted)

The Dakota group was divided as follows:

(a) Santee, who speak Dakota. They divided into two groups; the Lower Council Dakotas, the Upper Council called Sisseton and Whapeton.
(b) Yanktons, who speak Nakota and divided into many small tribes.
(c) The Tetons who speak Lakota and were divided into seven councils.
    1. Brule
    2. Sans Arcs
    3. Minikonju
    4. Two Kettle
    5. Blackfeet (not Algonquin Blackfeet)
    6. Oglala
    7. Hunkpapa

The Yanktons lived to the south and west of the Santee. The Tetons lived in Western Dakotas and the Black Hills.

The Minnesota uprising occured in 1862 while the United States was engaged in a Civil war. The uprising was principally due to the abrogation of the treaty. Over 600 white settlers were killed. General Sibley at Fort Snelling came out to the Indian areas along the Minnesota River and defeated the Santees in battle. Many of the Santees escaped into Canada where the treatment pleased the Indian people. The Santees feared retaliation and stayed in Canada. Many efforts were made to return the Santees to the United States. All these efforts failed. Congress abrogated all Santee treaties and set up a new reservation at Fort Randall on the Missouri River in South Dakota.

The Tetons were great hunters and lived a happy life under the Buffalo economy while the Santees suffered in a war with the white settlers. After the Minnesota rebellion the Tetons became unruly and many young warriors attacked the white settlers and the soldiers attacked many innocent Indian bands as they wandered over the prairies of Wyoming, South Dakota and Montana.

Many immigrants going to the gold fields were attacked in retaliation for attacks by soldiers on innocent Indian bands. The treaties of Laramie were mere scraps of paper. The surverying parties of the Northern Pacific Railroad again stirred the Indians to the offensive. The result was the Battle of the Big Horn where Custer and his command was annihilated in 1876. Sitting Bull, one of the leaders retreated with his band in 1877 into

Canada because he was constantly pursued by the Army. They settled in an area known as Wood Mountain. This is an area just east of the Appress Hills.

A group of Nez Perce came to Canada after the Battle in the Bear Paw Mountains. These settled near Sitting Bulls band. There now were several thousand Indians from the United States in Canada. They constituted quite a problem for the Canadian government. Meanwhile Sitting Bull would return often to the United States and hunt buffalo. In July 1881 Sitting Bull and his band suffering from hunger returned to the United States at Fort Buford and surrendered.

The Sioux in Canada are found located as follows today:

A Band of Whapetons are located in Northern Saskatchewan near Prince Albert. They came after the Minnesota outbreak and were granted a reservation in 1890. These Indians are hunters and trappers.

A group of 150 lodges of Tetons are located in the Wood Mountain area of Southern Saskatchewan. This number has dwindled because many have returned to the United States. They have a reservation in the Woods Mountain area. There are at least a hundred families scattered on other reservations in Canada.

THE WOUNDED KNEE CREEK MASSACRE

The Wounded Knee Creek Massacre occured 3 days after Christmas in 1890. There had developed among the Indian people a religion centered around the Ghost Dance which was feared by the whites because it preached that the ghosts of the dead Indians were on hand to help living Indians in their hour of extremity. A great revival spread among the emotional people of the plains and the authorities feared the excitement might lead to riot and violence. Sitting Bull was killed in the process of being placed under precautionary arrest.

Three days after Christmas in 1890 the unit of the Seventh Cavalry arrested a band of 300 Hunkpapa Sioux that an officer thought might be suspect, two-thirds of them were women and children. The Indians were held overnight, camped in the center of a ring of 500 cavalrymen. Four Hotchkiss guns were set up and carefully sighted in on the Sioux camp. In the morning the troops formed the hollow square with the Indians camp in the middle and disarmed the Sioux men, who were called out among the others to form a line. Some how a disturbance began. It is said that someone fired a shot. In any case the troops quite suddenly opened an intensive fire at point-blank range into the Sioux camp. The Sioux men seemed to have been shot down first and most of them finished off at once or in a few minutes, although enough people attacked the soldiers with their bare hands or what weapons they still had or could seize to kill 20 soldiers. But the shooting went on as long as anyone, woman or child, remained to be shot at. The rapid firing Hotchkiss guns may have terrified the people more than the simple fact of death. Some of the woman were pursued as far as 3 miles over the plains before they were caught and killed. A few were said to have escaped. It has been estimated that no less than 200 were killed in this battle at Wounded Knee. They gathered up the dead at Wounded Knee in wagons and buried them in a communal grave.

On January 1889 a Nevada Paiute named Wovoka announced that an Indian Messiah was coming. He would bring back the Indian dead and even the

vanished buffalo, the whites would disappear and the Indians would once more be masters of thier land. To speed the event Wovoka called upon his followers to perform a trance like dance. The Ghost Dance cult swept across the west and gained many disciples among the Sioux. Alarmed by the threat of new hostilities the government attempted to stop the Ghost Dance and disarm its practioners. At the height of the tension Sitting Bull was killed. Then on December 29, 1890 a misunderstanding between Indians and soldiers occured and the Battle of Wounded Knee at Wounded Knee, South Dakota was the result.

The Fort Peck Reservation is inhabited by two groups of Indian people. One group consists of Assiniboine Tribal Indians and the other consists of several bands of Sioux mostly Teton bands who attached themselves to this reservation. The present boundaries were approved by an agreement between the United States government and the Chiefs of these groups on December 28, and 31, 1886. Congress ratified this agreement May 1, 1888. The boundaries are described in the agreement as follows:

> It is hereby agreed that the separate reservation for the Indians now attached to and receiving rations at the Fort Peck Agency, Montana shall be bounded as follows to wit:
>
> Beginning at a point in the middle of the main channel of the Missouri River, opposite the mouth of Big Muddy Creek; thence up the Missouri River in the middle of the main channel thereof to a point opposite the the mouth of Milk River; thence up the middle of the main channel of Milk River to Porcupine Creek; thence up Porcupine Creek, in the middle of the main channel thereof, to a point forty miles due north in a direct line from the middle of the main channel of the Missouri River opposite the mouth of Milk River; thence due east to the middle of the main channel of Big Muddy Creek; thence down said creek, in the middle of the main channel thereof, to the place of beginning. And said Indians shall have the right to take timber for building and fencing purposes and for fuel from the bottom lands on the right bank of the Missouri River opposite the reservation above described.
>
> Dated and signed at Fort Peck Agency, Montana on the twenty-eighth day of December, eighteen hundred and eighy-six.
>
> Jno V. Wright, (SEAL)
> Jared W. Daniels, (SEAL)
> Chas F. Marrabee, (SEAL)
> Commissioners.
>
> The foregoing articles of agreement having been fully explained to us in open council, we, the undersigned chiefs, headmen, and principal men of the several bands of Sioux and Assinniboine Indians attached to and receiving rations at the Fort Peck Agency, in the Territory of Montana, do hereby consent and agree to all the stipulations therein contained.
>
> Witness our hands and seals at Fort Peck Agency, Montana, this twenty-eighth day of December, eighteen hundred and eighty-six.

The history of the Assiniboine will be found under the chapter dealing with the Fort Belknap Reservation. The Assiniboine were a group of Sioux Indians known as the Yanktonai. However, they had been looked upon as an entirely separate tribe and the connection seems to be mostly in the language and the difference in their language seems to be mostly dialectic.

The Sioux occupy a good share of the Fort Peck Reservation in Roosevelt County, Montana. The Teton-Sioux on the Fort Peck Indian Reservation did not make a separate treaty with the United States government.

In 1950 there were 3,285 Indians enrolled on the Fort Peck Indian Reservation. The main bands of Teton Sioux represented were Brule', Santee, and Hunkpapa. The major portion of these Sioux Indians belonged to the group known as Teton Group.

In 1945 there were 1,718 Assiniboine and 1,398 Sioux Indians on the Fort Peck Reservation. There was a total of 3,285 in the 1950 census. The original area consisted of 2 million acres. In 1934 there were 1,470,000 acres left and in 1950 there were 1,270,000 acres and in 1964 there were 980,000 acres left in trust with the

The treaty of October 17, 1851 with the Blackfeet, Gros Ventres and Crow provided for the Assiniboine to hunt in certain areas in common with these tribes and included payment of annuities for ten years.

The Congressional Act of May 1, 1888 ratified the above agreement. On May 30, 1908 the allotment program was started and 320 acres of grazing land was allotted to each Indian and from 2½ to 20 acres of timber land for each family of single adults over 18 years of age. The timber land was to be used for building log houses and for fuel. Certain lands were then set aside for schools and the balance of the reservation was opened for homestead settlement. Proceeds from the sales were to be deposited to the credit of the tribes and were to draw 4% interest. The homesteaders paid $1.25 per acre.

Several irrigation projects were constructed for the Indians and were made reimbursable out of tribal funds in accordance with the benefits received by each individual Indian. An act of March 3, 1927 reserved oil and gas rights on the tribal land and authorized lease through the tribal council.

An act of August 1, 1914, amended February 14, 1920 authorized allotments to children on the reservation entitled to allotments who had not received any up to this point.

An act of May 18, 1916 provided that tribal funds covered in the treasury in partial reimbursement of appropriation for constructing irrigation systems on the reservation were to be placed to the credit of the tribe and available for expenditure for the benefit of the tribe as Congress may direct.

An Act of February 26, 1917 directed the sale of certain lands to the railroad. Purchase price to be paid to individual Indians if the lands had been allotted and to be subject to control of the Secretary of the Interior.

On February 14, 1920 an act provided that the Indians entitled to allotments might receive patents for coal lands on the reservation to Fort Peck Indians with coal deposits and mining rights. An act of March 2, 1927 reserved oil and gas rights on tribal lands for the Indians and gave the tribal council authority to lease these lands for exploration.

The Act of February 14, 1931 provided for the education of Indian children in certain public schools of this area. An act of April 23, 1946 dealt with lands which has been credited to the Fort Peck Dam Project. Lands which were not used on the project were to revert to the Fort Peck Indians in trust.

The frontier wrapped its coils around the Indians of the Plains and in due time swallowed them up. Basically the story is no different from the penetration and destruction of Indian nations elsewhere. There were treaties the dissensions and fractions within the Indian nations themselves which forced new treaties. The Indians often had to be persuaded by force. Each of these occassions broke a solemn promise of the United States and led to a thorough Indian distrust of anything American

General George Crook, the most experienced of western Indian fighters summed up the problem as follows: "The problem stems from greed and avariciousness on the part of the whites. In other words the almighty dollar is the bottom nine tenths of our Indian troubles." In 1868 the Superintendent of Indian Affairs from Montana said, "Nothing can be done to insure peace and order until there is a military force here strong enough to clear out the roughs and the whiskey sellers in the country." Five years later the Canadian Northwest Mounted Police were organized specifically to put down this whiskey trade north of the border. There were 150 Mounties sent into the area and they stopped whiskey running in less than three months to the indignant howls of its Montana proprietors.

The two great leaders among the Sioux were Crazy Horse who led the battle against Captian Fetterman and his 81 men who were killed and the other was Sitting Bull aslo known as Ta Tanka Yo Tanka which the Indians translated as Sitting Buffalo and who the Americans called Sitting Bull. He was a great leader and had a large number of visions and was a seer of the future. He was one of the most able, honest and idealistic statesmen in Indian history.

The Sioux and Cheyenne lost as a result of winning the Custer Battle on the Little Big Horn because they had no base of supplies and had to split up into small bands to get plenty of food for their people. This 100 year Sioux war extended until the Wounded Knee Massacre in 1890. The turning point for the Sioux came with the Custer Massacre at the Little Big Horn River. Following this abttle with Crazy Horse as tactical leader and Sitting Bull as an inspirational leader it was necessary for the Indian groups to split into bands in order to provide food for their people. They had no big source of supply, nor depot that the Indians could go to and obtain food.

As a result of this battle more army forts were set up all through the plains area to protect the wagon trains and the white settlers and the last good sized battle with the Indian people ended in the Wounded Knee Massacre which also ended the Messiah Craze and the Ghost Dance.

Following the Custer battle the Teton Indians divided into bands and traveled to the north towards the Canadian line. They obtained a great deal of food from hunting in this area and a good many of them crossed the line into Canada. The Assiniboine had been part of the treaty of 1851 which provided a hunting area from the Rocky Mountains east to the mouth of the Yellowstone River and this treaty included the Assiniboine, Blackfeet, Gros Ventres and Crow. When this treaty was destroyed the separate reservations were set up at Fort Peck, Fort Belknap and Blackfeet in 1888.

It was decided to include the wandering Sioux bands on the Fort Peck Reservation. The army forts at that time were located at Fort Lincoln in North Dakota and Fort Shaw on Sun River in Montana. Fort Shaw was later transferred to Fort Assiniboine near Havre. The Fort Peck Reservation originally included 2 million acres of rolling farm land. The elevation on the reservation varies from 1,900 feet to 3,100 feet and is subject to extreme weather tempreatures. Winters are cold and the summers are hot. The precipitation is generally low and extremely variable. Timber is limited to the bottom lands of the Missouri River and a few of its tributary systems. In the early days this timber had considerable value as it provided the materials for building log cabins, fuel for the steam boats and fuel for the home.

The Indian population concentrated in the southern part of the reservation towards the river. The reservation is provided with a good paved highway from east to the west. The Great Northern Railroad runs through from east to west.

The main livelihood of the people on this reservation is agriculture. In recent years there has been considerable oil development and a large amount of oil has been produced. A very small amount of this oil production is on tribal lands and the tribe has some income from the oil produced on these lands.

The government on the Fort Peck Reservation is not under the Wheeler-Howard Act. Most of the tribal business is transacted through an executive board which consists of 12 voting members, two from each of six districts. The Chairman, Vice-Chairman and Seargent-at-Arms are elected by the people.

By the treaty of 1851 the Assiniboine Indians who were living in the vicinity of the present Fort Peck Reservation were granted hunting and fishing rights in common with the Blackfeet, Gros Ventres and other tribes who were to receive rations at a station by the big bend of the Milk River near the present town of Harlem were also included. By 1871 it was reported that several bands of northern Sioux representing scattered reminants of several bands of Sioux tribes had attached themselves to this agency. A year later upon a recommendation of a commission appointed to study the problem of these Indians, the agency was set up at its present location of Poplar and both the Sioux and Assiniboine were concentrated there.

After 1911 lands not selected by the Indians for allotment were opened to homestead entry. For homestead lands the Fort Peck tribe received $1.25 per acre. Much of the better crop land of the area passed from Indian ownership prior to 1930. During the drought years of the 1930's many of the farmers failed and submarginal farm lands were repurchased by the government. This amounted to 85,000 acres. These lands were leased by the tribes from the government under revocable permit with the government and then released to individual people. Today nearly one half of the land originally allotted to individual Indians is under non-Indian ownership. At the present time the reservation has only 980,000 acres of land available to Indian people. They use about one third of it themselves, leasing the rest to non-Indian farmers and ranchers and to oil companies. Less than 200 of the 865 resident families use the land themselves.

Income on the reservation is very low. Living conditions are generally very poor and it has become a chronic problem along with unemployment. There is a wide range of income received by resident Indians but the average is far below that for the surrounding counties. The principal reasons for poor economic status is the lack of job opportunities and the lack of education, and the lack of capital.

The land holdings on the reservation by Indian people is gradually increasing through a land purchasing program. Irrigation works are being constructed by the Bureau of Indian Affairs and there are several projects in the course of construction at the present time.

An effort to improve housing is being made through the low rent housing program of the Public Housing Administration. Additional housing is being provided under the Mutual Help Housing Program. The Public Health Service Sanitation Program is improving the water supply and sanitary facilities to 200 homes. New community facilities are also being improved. A new tribal office has been constructed and community center has been built in Poplar. Existing recreational facilities such as picnic grounds and camp grounds have been improved and new ones developed. Future improvements will include a swimming pool and minature and regular golf courses. In conjunction with the improvement of recreation areas there has been a recreation program set up for the youth. The purpose of this youth recreation program is to reduce the school drop-out rate.

The Fort Peck Tribes have been taking full advantage of federal programs to aid depressed areas. Use of the force account method of construction has made it possible to hire a considerable number of Indians in this construction work and has helped to solve some of the unemployment and to improve the economy of the area. Such a program, however, has very short duration and does not tend to stabilize the economy of the area very greatly. Unless new industry is brought in, the surplus labor force is not going to have an improved economic situation. The use of the agricultural resources of the reservation by Indian people is not very firmly established.

CHAPTER V
FLATHEAD

Ethnologists refer to a group of Indian tribes who live principally in the north-western United States as belonging to the Salish linguistic stock. There is no other way apparent for grouping them together. The word Salish has been very difficult to explain. The "ish" of the name means people and the "sali" undoubtedly refer to the place from whence they came. There is no further interpretation than this available from the ethnologist experts. Students of this group say they originated east of the Rocky Mountains and they retired to the west after the eastern Indians obtained guns and drove them out of the buffalo hunting area. There are approximately 16 tribes or groups that belong to the Salish linguistic stock group. They are as follows:

Skokomish	Reservation in Washington
Nisqually	Reservation in Washington
Muckleshoot	Reservation in Washington
Post Gamble	Reservation in Washington
Puyallup	Reservation in Washington
Swinomish	Reservation in Washington
Tulilip	Reservation in Washington
Kalispell or Pend d' Oreille	" " "
Nez Perce	Reservation in Idaho
Lummi	Reservation in Washington
Confederated Salish & Kootenai	Reservation in Montana

There are many bands of Indians included on the above reservations such as Spokane, Coeur d' alene, Colville. The name Salish includes many tribes the same as the Sioux name includes Teton, Sioux, Assiniboine, etc.

The Indian tribes who inhabit the Flathead reservation have been referred to as the various Salish tribes which are called the Kootenai Indians, the Bitterroot band, the Carlos band, the lower Kalispell band, the upper Pend d' Oreille and the lower Pend d' Oreille. Lewis and Clark estimated that the Flathead population was 600. The census of 1830 estimates the population at 2,036. The Bureau of Indian Affairs estimates the population at 3000 in 1937.

The Salish on the Flathead reservation were called Flatheads by the other tribes mostly from the shape of the head which was flat on top. This shape has never been explained by anthropologists but some Indians say the name originated from the early day custom of carrying burdens on their heads. It is difficult to verify this in any way.

Bands of the Flathead group were to be found at Deer Lodge, Phillipsburg, Camas Prairie, and the Big Blackfoot River. In 1950 the census figures was estimated at 3,894. The original area which was included in the Hellgate Treaty of 1855 contained over two million acres of which 664,372 acres has been patented in fee, sold or otherwise allienated by 1934. In 1950 the reservation area consisted of 629,922 acres of trust land. This was divided as follows: 232,102 acres in trust allotted lands, 397,820 acres in tribal lands and 1,283 acres reserved by the federal government. Trust land means land that is held in trust for Indian people by the United States government and is not taxable by state, county, school district or city. This trust status protects the title of the land for the Indian people and cannot be alienated without permission of the United States government. Patents in fee cannot be issued without justification by the Indian people.

In the treaty of July 16, 1855 the Flathead nation which consisted of Confederated Tribes of Flathead, Kalispell, Kootenai & Upper Pend d' Oreille Indian groups who ceded certain lands in Montana and Idaho to the United States government in return for a reservation in Montana for the Confederated tribes of Salish and Kootenai tribes who wished to confederate with them under the designation of Flathead nation. This agreement contained provisions for certain payments over a period of years and exclusive fishing rights on the reservation. This treaty provided for the President to have authority to allot lands in severalty.

In 1872 Congress passed a law which provided for the removal of the Flatheads from the Bitterroot Valley in Montana to the Jocko Reservation north of the Missoula River, and set apart under the treaty of July 16, 1855 above. Lands in the Bitterroot Valley were to be opened to settlement and proceeds from the sale paid into the treasury and annual appropriation of $5,000 made for ten years and to be expended by the President for the expenses of the Indians who moved to the Jocko Reservation.

An act of Congress of July 4, 1884 ratified an agreement of September 2, 1882 with the Flatheads authorizing a right of way through the reservation and appropriated $16,000 to pay the Flatheads for this. An act of March 2, 1889 amended July 1, 1898 provided for the sale of lands allotted to the Flatheads in Bitterroot Valley, Montana with the consent of individual Indians and deposited the proceeds in the United States Treasury to the credit of individual Indians. The Secretary was authorized to pay cash to them or expend the money for their benefit. They pertained to the Indians who were moved to the Jocko Valley.

An act of April 23, 1904 amended March 3, 1905 and June 21, 1906 and May 29, 1908 and March 3, 1909 and April 12, 1910 and February 28, 1918 provided for allotments to be made to Confederated Indians of the Kootenai, Upper Pend d' Oreille and other Indians on the reservation including lower Pend d' Oreille and Kalispell Indians. Residue of lands were to be opened to settlement by non-Indians except for certain lands reserved for missions, government agencies, biological station for the University of Montana and 5,000 acres of timber lands for use of said Indians. Proceeds from the sale of lands were to be deposited in the Treasury of the United States after deducting funds for irrigation. One half of the remaining funds were authorized to be expended by the Secretary for the benefit of the Indians and the other half to be paid the Indians and to the reservation semi-annually as the same became available, share and share alike except that the Secretary was authorized to withhold pro-rated shares for irrigation charges.

The amending act of 1906 authorized the Secretary of the Interior to reserve townsites and 160 acres of land at Hot Springs near Camas and money derived from the springs which was held for the benefit of the Indians. The amending act of 1909 permitted the Secretary to reserve lands for power and reservoir sites. Under the amendment of 1910, sale of not more than 60 acres of allotted lands upon the application of the allottee was authorized. Half of the proceeds to be paid the allottee and half to be held in trust at 3% interest which interest was to be paid to the allottee annually and the remaining principal paid to the allottee or heirs when the trust patent expired or sooner at the discretion of the Secretary. Lieu lands were to be given for allotments on power or reservoir sites to be enforced by condemnation proceedings if necessary. The amendment of 1919 provided for designation of land as valuable for stock watering and required existing trails to be kept open to same.

An act of May 23, 1908 and amended March 4, 1909 authorized reservation of 20,000 acres of land set aside for the National Bison Range and $30,000 to be appropriated to pay the tribe on the reservation for their lands.

An act of April 4, 1910 provided for reimbursement of appropriations for irrigation systems for allotted and non-allotted irrigable lands. An Executive Order of February 15, 1912 reserved certain lands in the reservation for a town site and an Executive order of April 13, 1912 reserved other lands. An act of July 10, 1912 authorized the sale of lands to the city of Ronan, proceeds to be credited to the Flathead Indians and to draw interest at the rate provided by law and to be used for the benefit of said Indians. An Executive order 1682, July 14, 1913 reserved certain lands on the reservation for administrative purposes. An act of May 18, 1916 authorized the opening of lands on the reservation formerly classified as timber lands to homestead entry. Payment was to be made for timber in addition to the piece of land. An act of May 18, 1916 regulated the payment of irrigation charges on lands allotted in severality and allotted lands that had been sold. The tribal funds which had been covered in the treasury for irrigation and construction charges were to be placed to the credit of the tribe and to be available for expenditure for the benefit of the tribe. An act of June 27, 1918 authorized the Secretary to convey 120 acres of land in the reservation to a certain individual, said lands to remain under government control. An act of January 7, 1919 authorized the sale of a piece of land to a school district. Proceeds to be deposited to the credit of the Flathead Indians to draw interest as provided by law and to be used for the benefit of the Indians on the reservation, provided Indian children were permitted to attend school on the equality with white children.

An act of February 25, 1920 provided for allotment of land to living children enrolled or entitled to enrollment with the tribe, 40 acres of each allotment was to be designated as a homestead and was to be inalienable and non taxable during minority. The first cutting of timber on the timber land allotments was to be reserved for tribal benefit and title to residual timber was to pass to the allottees.

Congressional acts passed in 1926 and 1928 provided for the construction of power dams on the reservation and licenses were to be issued by the federal power commission for hydro-electric water power development.

The Flathead Indians have been confronted with a climax in administration twice since the original Hellgate treaty was adopted July 16, 1855. The first instance was in 1871 when President Grant ordered the removal of the Flathead Indians from the Bitterroot Valley to the Jocko area north of the Missoula River. President Grant issued this order for the removal of the Flatheads from the Bitterroot Valley on November 14, 1871. The order was put into effect after Congress appropriated $5,000 May 16, 1872 which was to pay the expenses of putting President Grant's administrative order into effect.

The Act of May 16, 1872 also ordered the Surveyor General to come to Montana and make a survey of the Bitterroot Valley in the area above Lolo Fork and that the lands be opened for white settlement. On June 5, 1872, the payment of $50,000 to the Flatheads was intended to compensate for the improvements on land in the Bitterroot Valley and for the costs in connection with their removal to Jocko.

During the same month James A. Garfield was appointed by the Secretary of the Interior, C. Delano to arrange for the removal of these Indians to the new

reservation. Garfield arrived at Virginia City on August 20, 1872. He found a committee of Bitterroot citizens awaiting him. This committee had visited territorial governor, Benjamin F. Potts and had reported that the white settlers in that valley were apprehensive of hostilities from the Flatheads and from the Nez Perce. A thousand of them were supposed to be in camp near Hellgate. Garfiled was told that meetings of the citizens had been called for public defense at Missoula and that 100 militia men had been enrolled at Aetna and Corvallis. A Virginia City newspaper called upon the governor and citizens to answer alleged threats of Indians by force and to drive them out of the valley.

There was evidence to show that the Flatheads were exasperated with the government because of the delay in fulfilling the provisions in the Hellgate Treaty of July 16, 1855. There is no indication, however, that the Flatheads were in a particularly dangerous mood. The representations of the citizens that the Flatheads were ready and anxious for war and that they were prepared to resist by armed force any attempts to remove them to Jocko, were probably an excellent example of hysteria and propaganda that was likely to affect people exposed to the possibility of Indian attack. It was very fortunate that Garfield was not influenced by this propaganda. It was reported to the Secretary of the Interior that the propaganda was mostly an effort to secure a military post in the valley and a market for farm products.

James A. Garfiled representing the Secretary of the Interior, William H. Claggett, Territorialdelegate to Congress and James A. Viall, territorial superintendent of Indian Affairs traveled to Fort Owen in the Bitterroot Valley on August 22, 1872. The Flatheads at this meeting were represented by Charlot-First Chief, Arlee-Second Chief and Adolph-Third Chief besides a large number of the principal men of the tribe. At this conference the chiefs indicated that they had never agreed to give up the Bitterroot and were unalterably opposed to this move. The chiefs maintained that the treaty provided that Article XI of the Hellgate Treaty gave power to the President to determine whether the Bitterroot Valley above Lolo Fork should be reserved as the permanent home of the Flatheads but they insisted that the article provided that the Bitterroot Valley should be carefully surveyed and examined to find out if this area would be better adapted to the wants of the Flathead Indians than the Jocko area. This was to be a choice of the Flathead Indians. They insisted that the examination and survey should have been made immediately after the ratification of the treaty but it had never been done and for seventeen years no steps had been taken in regard to it and they considered the silence of the government on the subject an admission that the valley was to be their permanent home.

The Flatheads complained that the teachers, blacksmiths, carpenters and farmers promised in the Hellgate Treaty of July 16, 1855 had never been sent to the Bitterroot Valley and they also complained that white settlers had crowded into the valley until they greatly outnumbered the Indians. Garfield wrote in his report that the large white settlement in the Bitterroot Valley was due in part to the friendly disposition of Chief Victor who was the last chief of the tribe and who had permitted many white men to settle in the valley and this settlement had increased very rapidly after 1867. Garfield closed the council meeting with the request that the Chiefs accompany him the next day to the Jocko area and there discuss the area's adaptability to the wants of the Flatheads. The Chiefs agreed to go with Garfield's party and arrived there on August 23, 1872. Garfield in his summary wrote that he found the conditions at the Jocko Agency as a revelation of government inefficiency in administering the affairs of the Flathead nation. For the large sums of money annually appropriated to

the Agency since its establishment, there was little to show. Only about 25 acres in crops were the total results of agriculture at the agency. Only 25 acres was cultivated at that time. Garfield summarized this by saying, "One energetic famer could alone have accomplished much more in the same length of time." The sawmill and flour mill were burned in 1869 and were not restored. The sawmill had just gone into operation when he arrived and the flour mill was not yet rebuilt. Neither the blacksmiths shop nor the carpenter shop had a sufficient set of tools and some of the employees provided for by the treaty and appropriated for by Congress were mere boys whose chief function seemed to be to sign the payroll and draw their pay. He concluded by saying, "It is a disgrace to the government that in so beautiful and fertile a valley there should not long ago have been several hundred acres of crops and evidence of thrift and industry which would have attracted the Flatheads rather than repel them." Two days were spent by the commissioners and chiefs in the inspection of the area. Another conference was held and at this meeting, tribal leaders declared the $50,000 appropriated by the act of June 5, 1872 was unsufficient compensation for the loss of the Bitterroot Valley and their improvements. The Indian Chiefs appeared to entertain a deep seated distrust in the government promises.

The James A. Garfield commission remained on the Jocko Reservation four days negotiating possible agreements upon the problems involved. Garfield presented an agreement for their consideration which included the following items:

1. The government agreed to erect 60 good and substantial houses twelve feet by sixteen feet in size, each in the vicinity of the agency on the Jocko reservation for homes for the Indian people. The houses for the First, Second and Third Chiefs of the Flathead were to be double sized.

2. The superintendent of Indian Affairs for Montana territory agreed to deliver to the Flatheads six hundred bushels of wheat to be ground to flour without charge within the year after their removal from the Bitterroot Valley.

3. The Superintendent of Indian Affairs promised to provide enough farm tools for cultivating Flathead lands.

4. The government agreed to pay the Indians the sum of $50,000 in ten annual installments.

5. Any Flathead 21 years of age and head of a family actually residing on and cultivating land in the Bitterroot Valley was permitted to remain in the valley provided that they abandon all tribal affiliations.

6. The Chiefs promised to remove the Flathead tribe to the reservation and make this territory their permanent home as soon as the houses had been built.

This agreement was signed by Second Chief Arlee and Third Chief Adolph. First Chief Charlot refused to sign. He refused to have any further participation in the negotiations and the agreement went to Washington without his signature. The agreement was witnessed by William H. Claggett, Territorial Delegate; D. L. Swain, Judge Advocate of the United States Army; W. F. Sanders, Helena attorney and territorial legislator; J. A. Viall, Territorial Superintendent of Indian Affairs; and Territorial Governor V. F. Potts. The agreement however, as it was printed carried the name of Chief Charlot as the chief signer. The culpability of Garfield in connection with this fraud is open to

question. Garfield in his report definitely stated that Charlot did not sign the treaty. Chief Charlot and a group of his followers refused to move to the reservation for nearly twenty years after the date of the Garfield agreement. Commissioner Garfield later wrote to J. A. Viall, Territorial Delegate to Congress as follows, "In carrying out the terms of the contract made with the Chiefs of the Flathead for removing that tribe to the Jocko Reservation, I have concluded after consultation with you to proceed with the work as though Charlot had signed the contract. I do this in the belief that when he sees the work actually going forward he will conclude to come here with the other chiefs and keep the tribe unbroken."

The legality of the Garfield agreement has long been a debatable question. Whether or not the contract would hold in a court of law however is not pertinent and is not important now. The people we refer to as Flatheads, were in their own name the Salish and this name is applied to one of the largest language families of the northwest as Salishin. The Flatheads did not flatten their heads but left them as nature made them. However an undeformed head appeared flat on top compared to the tapered skulls of various Salishin and Chinookan people further west who did practice ornamental skull deformation. Hence the mis-nomer applied to the Flatheads by these more differently cultured neighbors who thought of a pointedly deformed skull as a mark of a proper up-bringing and of having been well cradled.

In 1841 Father Pierre DeSmet a Belgian Jesuit from St. Louis founded a Flathead mission in western Montana. The Flathead appetite for religion had apparently been stimulated by Catholic Irroquois who had come with white traders from Canada prior to 1825.

Another administrative climax which faced the Flathead Indian reservation came through the movement to terminate federal supervision over the Flathead Indians and their reservation through Senate Bill 2750. The Senate hearings on this proposal were held February 25, 26 & 27, 1954. This proposal would have ended the trusteeship of Flathead Indian lands. It would have also ended the programs for education, health and general welfare among the Flathead Indians. Various other federal programs were included in this proposal such as building of roads, supervising and administering the Flathead forests, irrigation and other activities carried on by the federal government. The general purpose was to eliminate reservations and put the Indian people and Indian lands on the tax status as other land.

Congress refused to carry this proposal to the floor for a vote because the committee did not approve this suggestion. The biggest defect in the proposal was the fact that there was a tremendous concentration of Indian people in a small area and the moment the federal government stepped out of the picture the entire responsibility for health, education and welfare would fall upon the tax-paying, non-Indian people of the area and the county. The proposal did not come from the Indian people but was the proposal by the Bureau of Indian Affairs and certain committees in Congress and non-Indians in the area.

The present day activities of the Flathead reservation are centered around the construction of two hydro-electric dams on reservation power sites which are owned by the tribe. The proposals would place a generation of electricity in the hands of the Indian people who would sell the power and provide themselves with considerable income. The tribe is also interested in the production of lumber from tribal forests. The tribe owns and operates the Hot Springs Bath House which is a $500,000 facility.

The present day life among the Salish-Kootenai Indians of the Flathead reservation is one of cooperative development and cooperative economy. The Flathead Indians through state law have adopted state law and order for the reservation and the Indian people. They wish to live in an atmosphere of friendliness. They are developing a tremendous tourist and recreation industry for their area in the beautiful forests and around Flathead Lake. They have constructed Blue Bay, a tourist resort area with a beautiful marina, 14 cabins, picnic grounds and plans are made for new cabin developments. The tribe also owns a wonderful cafe and lounge in this area which operates the year around.

The tribal council consists of 10 members. Five of whom are elected every two years so that their terms are staggered. No councilman is on a salary. They work like county commissioners and are paid on a per-diem basis.

Education is one of the chief functions of the Tribal Council and efforts are constantly being made to broaden the educational opportunities for the tribal members. A very high percentage of the high school graduates are now attending college on scholarships of different kinds. The original treaty anticipated the use of 12 million acres for the Flathead Indians. This was reduced tremendously when the Bitterroot portion of the reservation was taken away. The Jocko Reservation originally contained 1,250,000 acres. This has been reduced through Executive Orders and homesteading to 622,000 acres.

The Flathead Indians govern themselves under a tribal constitution and charter granted by the Wheeler-Howard Act in 1935. Their administration has been very satisfactory. The election of council members is done by districts and is by written secret ballot. The federal government through its wild life program administers a big buffalo range pasture on the reservation which is a seenic spot. There are 300 buffalo pastured on the reservation. The non-Indians within the exterior boundaries of the reservation number to 12,000 people as compared with 3,000 Indian people.

In the report from the Flathead Tribal Council in 1949 signed by Walter Morrigeau, Chairman, gives the following information in regard to the Flathead Reservation: The number of enrollees was 3,894. The total acreage or restricted land was 645,155 acres. The acreage of allotted land was 203,748 acres. The acreage of tribal ownership was 440,124 acres. Acreage in heirship status was 73,848 acres. The timber cut per year amounted to 40 million board feet. The value of fish taken was $64,820. The number of Indians employed, not self employed was 500. The number of Indians employed off reservation was 350 while 150 were employed on the reservation. At that time were was one federal Indian Bureau Physician employed and one public health nurse. The people lived in the following types of homes: log houses, 79; frame houses, 506; and stucco houses, 12. In 1948 there were 21 college graduates and 427 high school graduates. The number has increased over ten times by 1965. The present timber cut is about 60 million board feet per year.

A charcoal plant uses by-products of the Plum Creek Lumber Company to make charcoal used in broiling and outdoor cooking. This project provides employment for 12 Indian people and considerable income.

CHAPTER VI
NORTHERN CHEYENNE

The Cheyenne people according to Ethnologists were first identified in the area of the state of Wisconsin. They belong to the Algonquin group. For some reason which has not been defined very clearly, the tribe separated into two groups and became known as the Northern Cheyenne and the Southern Cheyenne. The Southern Cheyenne joined the Arapahoe and settled on a reservation in western Oklahoma. The Northern Cheyenne were placed on a reservation in south eastern Montana.

The Southern Cheyenne tribe is a treaty group dated February 18, 1861. The Southern Cheyenne reservation was first located in Colorado. In 1867 the reservation in Colorado was ceded to the United States and the tribe was moved to Oklahoma. The separation of the tribe into two groups started about 1830.

In 1854 the final separation of the Southern Cheyenne from the Northern Cheyenne took place. This came about mostly from the lack of food and pressure of the white man. The attitude of the whiteman at this time was extremely antagonistic and ended in the Chivington Massacre in Colorado in 1864 which resulted in the transfer of the Cheyenne-Arapahoe to Oklahoma. The Chivington Massacre is described more fully in the history of the Southern Cheyenne.

The tribe formerly lived on the St. Croix River which forms a boundary between Minnesota and Wisconsin. The tribe was agricultural before the days of horses and raised most of their food. They lost the art of growing food after they became Plains Indians and followed the buffalo economy.

The First mention of the Cheyenne was made by a Sioux missionary by the name of Williamson and he notes in his writings that the Cheyennes had preceeded the Sioux into the territory known as Minnesota and they lived along the upper Mississippi and Minnesota Rivers. They later moved to the Cheyenne branch of the Red River in North Dakota and it was noted by the Sioux as a place where the Cheyenne had planted their foods and they were looked upon as an agricultural people.

The westward movement of the Cheyenne was due mostly to pressure from the Sioux who were retiring westward because of pressure from the Chippewa who were already in possession of guns. The Cheyenne moved towards the Missouri where their progress was stopped by the Sioux and Kiowa tribes and were referred to in the Lewis and Clark Journals.

The Cheyennes while living in Minnesota and along the Missouri River lived in villages and practiced agriculture and made pottery but lost these fine arts when driven onto the plains to become roving buffalo hunters. Their homes in the villages were usually log buildings covered with earth. The westward movement of the Cheyennes was stopped after crossing the Missouri into the plains of eastern Montana by a group of Salish Indians who were known as the Sutaio. They are referred to in the Lewis and Clark Journals as a group of people speaking a closely similar dialect. After living at war with the Cheyennes they entered into a period of alliance with the Cheyennes who lived near the mouth of the Cheyenne River and the Cannonball River and from there to the Black Hills.

It was somewhere in this area that Lewis and Clark found them in 1804. Since this time the drift of the group has been towards the south and west. The old Cheyenne legends tell considerably about the loss of corn and the great falls which were probably the St. Anthony Falls of the Mississippi and the River of Turtles which is probably a tributary of the Red River.

Bent Fort was built in 1832. Tribal split at the building of Bents Fort is quite generally accepted as the beginning of the division of the Cheyenne Tribe into two sections. A large section of the tribe decided to make permanent headquarters on the Arkansas River while the other group decided to live on the headwaters of the North Platte and the Yellowstone Rivers. This division became permanent by the Fort Laramie treaty of 1851.

The Cheyennes were at war with other tribes and the whites constantly from 1830 until 1876. They took a very active part in the Custer Battle and fought against the Kiowa and Comanche in 1837. They suffered from a cholera epidemic where they lost 2,000 and lost two-thirds of their people through epidemic and warfare. In 1853 a group of Cheyennes lost their lives on a raid into Mexico.

The split of the Cheyennes into Northern Cheyenne and Southern Cheyenne has been included in a legend which crept down during the years. A Cheyenne Princess married one of the owners of Bents Fort at Pueblo. The dissatisfaction of this marriage and alliance contributed to a split of the tribe into two groups. Legend also tells us that a portion of the Sutaio band live at Birney while the major number live with the Southern Cheyenne band.

Traces of Cheyenne living and agriculture were found on the Missouri River by the Hidatsa and Mandans. Some students claim that traces of Cheyenne living and agriculture are found along the valleys of the Little Missouri River.

The separation of the Cheyenne tribe into Northern Cheyenne and Southern Cheyenne took place a short time after the treaty at Fort Pierre, South Dakota in 1825. This division became permanent in the treaty at Fort Laramie in 1851. The Fort Pierre Treaty contributed to the division of the Cheyennes into two groups. One group remembered the wonderful living under the buffalo economy which provided food, clothing and shelter. They felt that the Fort Pierre treaty guaranteed their buffalo economy, which was quite disturbed in the south and uncertain because the buffalo had disappeared.

The Northern Cheyenne consisted of a group of Cheyennes who were crowded out of their hunting area by warlike Indian groups who wanted Cheyenne territory for hunting and living. Some Cheyennes formed a splinter group and left the main Cheyenne-Arapahoe group in Colorado and came back to south western Montana and the Black Hills area of South Dakota where they had enjoyed plentiful living for many years. This was the area which gave them plenty of food from the buffalo and other game as well as shelter during the winter for many years.

The Northern Cheyenne were included in the treaty with the Brule Sioux for good hunting area for food in 1851 and later in a treaty at Fort Laramie in 1868. This treaty contained a very controversial clause as follows:

> "The United States hereby agrees and stipulates that the country north of the North Platte River and east of the summits of the Big Horn Mountains shall be held and considered to be unceded Indian Territory and also stipulates and agrees that no white person shall be permitted to settle upon the same without the consent of the Indians to pass through the same. It is further agreed by the United States that within 90 days after the completion of peace with all the bands of the Sioux nation, military posts now established in the territory of this article named shall be abandoned and the roads leading to them and to the settlements in the territory of Montana shall be closed."

This is the treaty which closed the Bozeman Trail and made the Black Hills forbidden to the white man. The white settlers now started to come to Montana up the Missouri River in boats. This treaty provided for a common hunting

ground in the remote valleys of northern Wyoming and southern Montana.

For six years all went well for the Northern Cheyenne and the Sioux, but in 1874 Lt. Colonel Custer led his exploration into the Black Hills and a horde of gold seekers followed. As friction developed between the Northern Cheyenne and the whites the Northern Cheyenne moved out of the Black Hills region and into the sheltered valleys of Montana which they considered theirs by treaty rights. These valleys are long, narrow and timbered, well watered and inaccessible. They followed the Powder River, Tongue River and Rosebud River and these streams flowed generally in the northeast direction to the Yellowstone River. For two years the Northern Cheyenne lived abundantly moving with the hunt from the Powder River to the Big Horn Mountains. As grievances mounted against the government more and more bands of the Sioux left their reservation in Dakota and took refuge under their treaty rights in the well-sheltered and well-stocked valleys where the Northern Cheyenne were living. They were led by such notable leaders as Sitting Bull and Crazy Horse and other leaders from the Teton-Sioux.

An order came from the Army in 1875 that all Indians not living on the reservations and this included all of the Northern Cheyennes, should be at their agencies by January 31, 1876 or the military would come for them. This was an extremely cold winter and when spring finally broke so that the Army could enter the field, General Terry planned the entire project to capture the hostile Indians. General Gibbons advanced from the northwest, Custer from the northeast and General Crook from the south. It was Crook who found the Northern Cheyennes on the west bank of the Powder River on March 17, 1876 and struck the first blow that ended two months later on the Little Big Horn.

Following the defeat of the United States Army under Colonel Custer on the Little Big Horn by various bands of Sioux and Northern Cheyennes they moved on to the plains and separated. Several bands of Northern Cheyennes under Chief Dull Knife also known as Chief Morning Star traveled down towards the mouth of the Powder River and began their summer hunt. As fall came they circled through the Tongue River Valley and headed towards the Big Horn Mountains where they were attacked by General MacKenzie on November 26, 1876. The Indian camp was destroyed and all of their supplies were burned but the Cheyennes excaped and made their way eastward where they joined forces with Chief Crazy Horse and his Sioux.

A small band of Northern Cheyennes spent most of the summer in the vicinity of the Tongue River and Rosebud River. Later they moved near the mouth of the Hanging Woman Creek near the present town of Birney. Here General Miles surprised them and captured a few of them including several women and children. The Cheyenne who had escaped traveled westward until they came near Rotten Grass Creek at Lodge Grass. Buffalo were plentiful and the spot was protected so the Indians stayed there until spring. Into this pleasant retreat General Miles sent Sweet Woman who had been captured at Hanging Woman Creek. She was accompanied by an intrepreter named Bondeau. They carried with them presents and tobacco and the request for their surrender. Sweet Woman told the Northern Cheyennes that General Miles promised if they surrendered peacefully and came to Fort Keigh they would be treated kindly and would be given a choice as to where they would eventually be located. A portion of this band numbering about 350 decided to go to Fort Keogh and see General Miles and see what kind of a treaty he might be willing to offer.

Chief Dull Knife, also known as Chief Morning Star, was a high tribal chief among the Northern Cheyenne at this time. In the spring of 1877 Chief Dull Knife surrendered to the troops under General Crook and General MacKenzie. The usual promises of fair treatment were given and they were taken to Fort Robinson, Nebraska.

Here they were told that all the participants in the battle of the Little Big Horn including all the Northern Cheyennes would be taken from the Sioux country when they were caught and sent to the Cheyenne and Arapahoe Agency in Oklahoma. Chiefs Dull Knife and Little Wolf urged their tribesmen to bide by the wishes of the government and try to live satisfactorily in the south.

The Northern Cheyenne felt that they were mistreated and the southern group received the best of the subsistance rations and the Southern Cheyennes assumed superior airs and attitudes. The reservation agent reported to the Commissioner of Indian Affairs that the Dull Knife band had never been satisfied since its arrival and that they were a draw-back to the advancement of the rest of the Indians. The dissatisfaction became so great that about 300 people under Dull Knife and Little Wolf left the agency without permission on September 7, 1878 and made the long march forward that so attracted the American public.

On this march, Little Wolf became the dominant chief. For two months these Indians were kept at Fort Robinson and fared quite well. In January 1879 the order came for the group to move back to Indian Territory and because the Indians protested, all rations were withdrawn. On January 9th they put on their best clothes, sang their death songs, kissed each other and that night forced their way out of a window. The night was freezing cold, and they had been without food and water for five days while in the military jail. The Indians enfeebled by starvation and encumbered by women and children could not travel fast and the soldiers soon caught up with them. Women and children were shot down indiscriminatly. By morning 65 captives, many of whom were wounded, were brought into the fort and about 50 corpses were also brought back and stacked like cord wood. Dull Knife and his family found a hole in the rocks and managed to stay there for ten days keeping alive by eating their mocassins. After 18 days of wandering, they arrived at Pine Ridge Agency and were allowed to stay there.

By the spring of 1880 two years after they had left Indian Territory, the Commissioner of Indian Affairs gave Dull Knife and his band permission to go and live at Fort Keogh where they remained under the control of the military and General Miles. This band at Fort Keogh continued to grow and General Miles had to make provisions to feed them.

Groups gradually began to slip away and return to the Rosebud. They followed Chief Little Wolf who had been banished during the winter of 1880 after he killed Chief Starving Elk because he had been too attentive to Chief Little Wolf's wife and daughter Pretty Water. This was an ancient custom among the Cheyennes when a tribal member must automatically banish himself from the tribe if he had the blood of another Cheyenne on his hands. It wasn't long until other members of the Fort Keogh camp followed Little Wolf up the Muddy.

Little Wolf's camp was about 15 miles southwest of the present town of Lame Deer. Very few buffalo remained in this area. They also shot a few deer and once in a while a steer strayed into the area and this tended to solve the problem for food and of over crowding at the Fort Keogh camp.

The cattlemen complained that the Northern Cheyennes were butchering their livestock. Special Agent Milburn was sent to investigate these complaints. He reported that the complaints were not well founded. In 1884 an Executive Order was issued that a tract of country east of the Crow reservation was set apart for the use of the Northern Cheyennes. This reserve for the Northern Cheyennes created a great deal of opposition among the settlers. Another special agent by the name of Bannister studied the problem and sent a recommendation to the Commissioner that the area set aside for the Cheyenne should be banished and

the Cheyenne should be settled on the Crow reservation. This recommendation was never followed. An agent by the name of R.L. Upshaw was sent to the area to study the situation in 1886. Upshaw found that the local press was very hostile and that the land office in Miles City was uncooperative. After a large number of other incidents and controversies, the Northern Cheyenne settled down on their new reservation and proceeded to establish their homes in this area.

The years of 1889 and 1890 were critical in solving the Northern Cheyenne problem. There were about 300 located on the Pine Ridge Agency besides the 200 at Fort Keogh. By 1884 approximately 500 of the remaining Northern Cheyennes from Indian Territory arrived at Pine Ridge. These Indian people spent a great deal of their time traveling back and forth between Tongue River and Pine Ridge visiting and making out a precarius existance and starving.

By the year 1877 about 150 had decided to build homes on the Pine Ridge Reservation, establish homes and raise food. The special agent R.L. Upshaw set up headquarters at the Tongue River Reservation at the junction of Muddy Creek and Rosebud River at about this time.

There was much violent criticism of the Northern Cheyenne in the Yellowstone Journal in Miles City during 1885-1886. During 1887 about 200 left Pine Ridge and went to Fort Keogh and Tongue River. Several Northern Cheyenne leaders urged their tribal members to remain at Pine Ridge because of the opportunity to obtain food and build homes and own a piece of land. In 1889 the agent at Tongue River urged the agent at Pine Ridge to stop the visiting groups from traveling to Tongue River because they upset the Cheyennes there.

At this time the Messiah Craze swept across the reservations of the plains Indians. This was accompanied by the Ghost Dance in 1898. This tended to unite all the Cheyenne Indians. The Messiah was a Paiute Indian named "Wovoka" who preached a philosophy of "brotherly love". The ceremony has been referred to as the Ghost Dance and was feared by all government agents who felt that the hysteria would result in an outbreak of violence. Wovoka told his followers the following:

"When the sun died I went up to heaven, saw god and all the people who had died a long time ago. God told me to come back and tell my people they must be good and love one another and not fight, steal or lie. He gave me this dance to give to my people."

From these simple words came the underlying principal of the doctrine that the time would come when the whole Indian race living and dead would be reunited upon their regenerated earth and would live a life of aboriginal happiness. As the movement spread among the various tribes, however, its meaning changed. To the Sioux, restless under both the old and recent grievances, the doctrine assumed a hostile meaning. Ultimately the Sioux came to believe that their dwindling ranks were to be re-enforced by all the Indians who had ever died and that these spirits as they reinhabited the earth would drive before them immense herds of buffalo and ponies. The Great Spirit was looking kindly again at his Sioux children and the whiteman's gun powder would have no power to drive a bullet through an Indian's skin.

The first note of hostility among the Sioux came from the Pine Ridge Reservation inhabited by about 6000 of the most war-like of the nation. Repeated cuts in their rations resulted in demonstrations against their agent in the summer of 1890. The incident led to his resignation in October of that year. He was agent H. D. Gallager whose lack of aptitude made him a poor administrator following Magillicuddy, who had administered this reservation without the presence of a soldier.

After Gallager resigned in 1890 his successor D. R. Royar who was appointed agent did not improve the local situation either. It was necessary for him to call upon the military to assist him and President Harrison called upon General Nelson A. Miles to assist in creating order among the Sioux in South Dakota. The Sioux Indians became quite frightened, left their reservation and went and hid in the bad lands. By Christmas time, most of them had returned to their agencies and the military began to hope that the problem could be solved without bloodshed.

On the morning of December 29, 1890 a detachment of soldiers went out to disarm a large band of Indians encamped on the Wounded Knee tributary of the White River some five miles from the Pine Ridge Agency headquarters. The movement had the appearance of being peaceful but suddenly an Indian medicine man, Yellow Bird, beliving himself immune to white man's bullets fired on the soldiers and the band of 120 Indian men and 250 Indian women ran and the result was a complete massacre. 300 Indians were killed or later died from wounds or exposure and 31 American soldiers died. Sometime before the actual outbreak and while the tensions were still high among the Sioux, the Northern Cheyennes on the Pine Ridge Reservation were given a pass to Fort Keogh and under Little Chief began their 400 mile trek in the middle of winter. The sudden accomplishment of their wishes which had been completely disregarded for the past decade might have been the result of Agent Royer's desire to rid himself of what Indians he could. It seemed however, that more likely the result of the appearance of General Miles whose interest in the Northern Cheyennes had already been noticed.

This band of Northern Cheyennes numbered 275 and was the last group to return to Montana after their banishment to Indian Territory in 1877. They had been gone approximately 14 years. Little Chief was in charge of this band of people. They expected to be escorted by the military out to the Tongue River Reservation. It took a tremendous amount of pleading and correspondence to obtain permission from the Commissioner of Indian Affairs to permit this group to settle on the reservation. After a tremendous amount of correspondence and red tape on October 5, 1891 permission was granted to build homes on the Tongue River Indian Reservation. Captain Ewers, Special Agent at Fort Keogh was very pleased to handle this order from the Commissioner of Indian Affairs in Washington, D. C.

No group of people had to fight as hard for the privilege of living in Montana as the Northern Cheyennes did.

The Tongue River Reservation for the Northern Cheyenne Indians probably got started about the year 1890. Later the name was changed to the Northern Cheyenne Reservation. The Northern Cheyenne reservation does not have very many resources and very little game and living was very difficult because of the lack of food and clothing. The Northern Cheyenne Reservation was fully organized under the Wheeler-Howard Act in 1935. A tribal council is the governing body and the reservation has five districts with one member on the tribal council for each 100. They have their own law and order code and their charter is dated November 7, 1936.

The Incomes of the people on the Northern Cheyenne Reservation is extremely low and it is far below the standards of the white settlers in the vicinity of the reservation. The housing conditions among the Northern Cheyennes are very poor. There were 35 houses which were purchased from the white settlers after creation of the reservation and these have deteriorated tremendously from age and lack of repairs and have been abandoned. The houses

consist mostly of log cabins and some lumber shacks which have been constructed from rough lumber with no interior finish and no outside covering except tarred paper. Some people actually live in tents. The income per family has gradually increased but so has the cost of living, so the actual improvement in the way of life has not been very great.

In recent years programs to provide credit, economic development, public works, education, vocational training, employment, community development and improvement of social services have accelerated the economic and social adjustments. The present enrollment of the tribe is 2,900. Of this number some 800 make their home away from the reservation. The number of non-Indians living on the reservation is approximately 250. These include the merchants and missionaries, teachers, agency employees and their families.

Of the 445,000 acres of land within the reservation boundaries only 11,800 acres is placed on fee patent status and most of the non-trust lands have been deeded to tribal members.

A large number of the Northern Cheyenne are employed on non-Indian cattle ranches in this area and several are engaged in raising cattle and are self-employed. Approximately 80 of the Cheyenne Indians are employed at a Guild Arts and Crafts factory located on the eastern edge of the reservation, near Ashland. This factory makes plastic articles and costume jewelry.

The tribe has established a land purchasing program where the tribal council purchases land that has been allotted to individuals. The tribe also received in 1964 approximately $4,000,000 in settlement of a claim against the United States government. This money is all being spent for family improvement and tribal social economic development.

Approximately 60% of the Northern Cheyenne children attend public and private schools. The remaining 40% attend two schools operated by the Bureau of Indian Affairs on the reservation. The present public school system cannot accomodate all the children who live on the reservation and therefore Bureau operated schools are required. There is some retardation in the school due in part to the fact that the children use the Cheyenne language instead of English outside of the classroom.

There are some 85,000 acres of commerical timber land on the reservation. Sporadic cutting has harvested a considerable volume in the past but the full potential of this resource has never been reached because the timber land is capable of producing approximately 4 million board feet of timber annually on a sustained yield basis. Intensive management will allow this present annual cut to be increased.

There are known deposits of coal of workable thickness throughout the reservation. These veins vary from three feet to as much as forty feet in thickness. It is a semi-bituminus grade and the demand for this coal is not sufficient to justify extensive mining.

There are approximately 3,000 acres of irrigable land on the reservation. The greatest undeveloped resource is man power, and this will require much training and development. Efforts are being made for a vocational training project for Indian people.

A BRIEF HISTORY OF THE SOUTHERN CHEYENNE-ARAPAHO INDIANS

To the person interested in better understanding of a particular Indian group and improving its status, some insight into historical origins and ways by which the group met its problems in the past is helpful. It is on this basis that the following items have been compiled from general literature on the Southern Cheyenne-Arapaho Indians who now live in rural communities in western Oklahoma.

Who Are the Southern Cheyenne and Arapaho?

Both the Cheyenne and Arapaho Indians are of Algonquian linguistic stock. They represent the westernmost groups of the large Algonquian family that spread prehistorically over the northern and eastern woodlands of the United States. The story of both tribes is a story of endless wandering--not unlike the troubled migrations of an Old Testament tribe.

The Facts of much of their wandering have been lost in the shadows of prehistory. Earliest known evidence starts around 1600 and places the Arapaho east of the headwaters of the Mississipps River, bordering the western end of Lake Superior in Minnesota. There they lived in permanent, bark villages, raising considerable corn.

The Cheyenne apparently lived in the same general area, approximately in southwestern Minnesota and perhaps northern Minnesota, the first historical report being in 1680 when one of the Cheyenne bands invited the French to come to their country.

For as long as is known in time, the Cheyenne and Arapaho have been associated together, wandering in the same directions, speaking related dialects, federated since time immemorial in their joint struggle for freedom, yet tribally separate and politically independent. Retaining, too, important differences in personality and social customs.

There is mystery in how these two notable tribes of the Algonquian family settled in the Great Lakes region. One theory is that they are descended from early remnants who remained while perhaps the main body of Algonquians expanded eastward into the forests. The more commonly accepted theory is that the Cheyenne and Arapaho were pushed out of the eastern woodlands to the Great Lakes on the western fringe of Algonquian territory. Who knows but what their incessant migrations and desire for peace began in the dawn of the Red Man's life in America? In any event, as recently as three centuries ago, they lived in bark houses, made pottery, raised considerable corn and otherwise pursued customs of life of a rather sedentary, northern Indian farmer.

First Wanderings

The first known migration in what was to become a relentless moving-about took place in the late 1600's. Perhaps beginning around 1675, both groups moved westward into the Dakota country. The Arapahos located along the headwaters of the Missouri River. The Cheyenne settled in the same general area in North Dakota.

This was a period of pressure and ferment from many directions and resulting from the distant coming of the white man. Because of the whites, tribes in the east were pressing westward. Chippewa, Assiniboine and others in the Lake country were obtaining arms through trade, enabling them to

dominate the rich fishing and trapping country which had been the homeland of the Cheyenne and Arapaho. Concurrently, up through the plains the horse which the Spaniard brought was beginning to appear. It was probably as an end result of such pressures that the Arapaho, who were a particularly peaceful people, eased westward together with their allies the Cheyenne.

Rather quickly another move came, early in the 1700's, further to the west again but south into the Black Hills of South Dakota. At this time, the Plains culture which the Cheyenne were to typify had not yet evolved. As late as 1724 these uprooted farmers still used dog travois to haul their goods. Even the enemy Sioux was still a canoe Indian. But by 1770 the Chippewas became sufficiently armed and powerful to destroy the main Cheyenne settlement in North Dakota. By 1796, the date which is said to mark the definite beginning of the Plains culture, the Sioux had become completely horsed.

Lewis and Clark reported some Cheyennes in the Black Hills area in 1804. But another migration was now in order. This time south to the upper branches of the Platte River in Wyoming and Nebraska.

The first treaty to be signed by Cheyenne chiefs on behalf of the tribe took place at a gathering in Montana in 1825 on the Teton River. From this time on, the Cheyenne and Arapaho, also now completely mounted, were to occupy a central position in the Plains area, although during this period, the smallpox epidemic of 1800 eliminated nearly three-fourths of them. It was during this period that they became affiliated with and absorbed the Suhtai Tribe, a branch of the Sioux.

Somewhere around 1835 a portion separated itself from the main body to become known as the Southern Cheyenne and Arapaho, settling along the Arkansas River in Colorado.

The Historical Period of Wandering

The year 1840 marks the beginning of permanent legal peace to which the Southern Arapaho were to cling though they would continue under great provocation and long periods of starvation and trial. In 1840, the years of warfare between the Southern Cheyenne and the Kiowa reached their climax in a bloody battle on Wolf Creek in northwestern Oklahoma. The Cheyenne, concurring with their Arrapaho friends, now became allies of their former enemies the Kiowas and Comanches.

Now the white frontier began to crowd in. In 1849 Forts Kearney and Laramie were established. During this period the Cheyenne and Arapaho controlled eastern Colorado and southeastern Wyoming. The Cheyenne are reported as having been anxious to aviod friction with the white man, though they were to be driven into frantic efforts at survival and retaliation.

The year 1851 marked the final separation of the Southern Cheyenne from the main body subsequently known as the Northern Cheyenne.

As a result of westward expansion of the whites, on February 18, 1861, at Fort Wise, Kansas, the Southern Cheyenne and Arapaho joined in ceding all of their land claims in Nebraska, Kansas, Colorado, and Wyoming to the United States. The United States in turn was to provide the haven of a reservation on a branch of the Arkansas River in Colorado. The Arapahos were to have the eastern protion of the reservation, and the Cheyennes the western. However, this arrangement was never consummated.

Consequently, by the fall of 1863 the whites became alarmed by the inflammatory rumors of a general resurrection being planned on the part of the Dakota, Cheyenne, Kiowa, Comanche and Apache. Orders were issued by the military directing all Indians to report at once to designated military posts. Part of the Arapaho and part of the Cheyenne responded and came in.

The political attitude of settlers in Colorado, particularly in Denver, and supported by Governor Evans of Colorado, was strongly anti-Indian. Even friendly Indians were not wanted in Colorado. A general order was issued in the summer of 1864 authorizing all persons to kill and destroy Indians wherever they might be found. An encampment under Chief Black Kettle who had recently made a friendly agreement with Governor Evans, was attacked, at which many Cheyenne, mostly women and children, were killed, their scalps to be publicly exhibited later in a theater in Denver. This event was known as the Chivington Massacre or Sand Creek Massacre, a blot on the Conscience of the country. Not for many years thereafter did the Cheyenne Tribe have any confidence in white people.

Cheyenne and Arapaho groups who had come in as directed near Fort Lyon, Colorado, characteristically expressed their desire for peace. As a result, a commission was sent out early in 1865 to meet with them. An agreement was then signed whereby the Cheyenne and Arapaho agreed to relinquish the reservation in southeastern Colorado, which they had never occupied, and to accept instead a reservation further south in Kansas and Indian Territory. This was formalized under the Treaty of Medicine Lodge in 1867, setting up the reservation most of which was to be sold from under them in another two decades. An Executive Order of January 16, 1868, restored the unoccupied reservation of Colorado to the market and accomplished the aim of eliminating most of the Indians from Colorado.

It was during this period that on November 27, 1868, Colonel Custer and his troops ruthlessly attacked one of the Cheyenne villages. The further bitterness engendered was a strong factor in his later encountering complete defeat by Sitting Bull at the Little Big Horn.

In 1870, the first Cheyenne and Arapaho Agency was established at Darlington, about two miles north of El Reno, Oklahoma. Here, in 1871, the first Arapaho boarding school was established.

In 1873 provocatively ugly trouble came to the Cheyenne again.

> "...a lawless band of hunters organized in Dodge City, Knasas, had in the spring of 1873, established an adobe fort, known as the 'Adobe Walls," on the South Canadian, in the panhandle of Texas, from which headquarters they were making inroads on the guaranteed hunting grounds of the Indians and were slaughtering the buffalo by thousands, in defiance of the government promises that such intrusion would be prevented. It was also charged that they directly incited disorder by selling whisky, arms, and ammunition to the Indians in return for stolen stock. In his official report on the outbreak, General Pope states emphatically that the unlawful intrusion and criminal conduct of these white hunters were the principal cause of the war... This is confirmed by the testimony of white men employed at the Cheyenne agency at the time...

"...The agent for the Cheyenne reports that for nearly four months preceding the outbreak the rations had fallen short, and expresses the opinion that if there had been a full supply he could have held the tribe from the warpath. At the same time they were being systematically robbed of their stock by organized bands of horse thieves." 1/

The Cheyenne endeavored to retaliate but from the military point of view, their struggle came to its final and permanent close in 1875. Under their Principal Chief Stone-calf, the Southern Cheyennes gave up the contest and surrendered themselves as prisoners of war.

"...Their agent says: A more wretched and poverty-stricken community than these people presented after they were placed in the prison camp it would be difficult to imagine. Bereft of lodges and the most ordinary cooking apparatus; with no ponies nor other means of transportation for food or water; half starved and with scarcely anything that could be called clothing, they were truly objects of pity; and for the first time the Cheyenne seemed to realize the power of the government and their own inability to cope successfully therewith." 2/

To the consternation of the Cheyenne and in violation of what the head men were led to believe, 33 of their leaders, together with two Arapahos who had not been involved in the outbreak, were subtly dispatched to confinement in military prison in St. Augustine, Florida. It was from such a group or prisoners together with others from many tribes that humane Lieutenant Pratt, their military guardian, was to launch the eminently successful school known as Carlisle.

The Government now began placing bands of Northern Cheyenne on the same reservation in Oklahoma as had been assigned to the Southern Cheyenne and Arapaho. However, in spite of protests to the contrary by General Pope, no provision was made for an increase of clothing or food for the newcomers who now faced the worst winter they had ever seen. In the words of Mari Sandoz:

"...the Cheyennes took on the white man's quarreling ways. Some even whipped their women and children, a shocking, paleface thing to do. Families were broken, men threw away the mothers of their children, wives slipped out the side of the lodge at night, daughters hung up their chastity ropes and became the pay women of the soldiers, a thing never seen before among these people, whose women General Crook called the most chaste he had known." 3/

1/ J. W. Powell. Seventeenth Annual Report of the Bureau of Ethnology, Part 1. Washington: Government Printing Office, 1898, p. 199-200.

2/ Ibid, p. 212-213

3/ Mari Sandoz. Cheyenne Autumn. McGraw-Hill Book Company, 1953, p. 8.

In the midst of such intolerable conditions, Little Wolf and Dull Knife led their band of Northern Cheyenne secretly out of the reservation and to the north, thereby leaving the Southern Cheyenne once again clearly separate.

During all these troubled years, the Arapaho carefully went out of their way to remain at peace in spite of their own great suffering.

In 1880 the first boarding school for Cheyennes was established at Caddo Springs, now known as Concho.

In 1890 appeared the great religious revival in the form of the Ghost Dance. It is said that in almost every camp the dance would be held two or three times a week, beginning in the early evening and lasting until daylight. It is reported that at one time as many as 3,000 Indians, including adjoining tribes, attended one of the Ghost Dance gatherings.

This revival, like so many religious revivals, grew out of deep despair. The buffalo were gone. Everyone was hungry. The tribes had all been defeated. The people were brokenhearted.

Although partly Christian in its concept in looking toward a "Messiah" of some sort, the real hope behind the Ghost Dance cult was that the white man would disappear. The buffalo and the dead Indians would come back. The White man would be powerless against the supposedly bullet-proof Ghost Dance shirt. Until it had run its course in disillusionment, the white settler remained uneasy and made every effort to enforce prohibition of the ritual.

At the same time, the final chapter of the reservation as tribal land was written. Rationalized as being good for the Indians, but fundamentally growing out of a combination of the white man's lust for more land and his rapidly increasing population, the Allotment Act was passed in 1890. Each Indian was to retain only 160 acres; the balance was to be "excess" for use of whites. In 1892 when the Southern Cheyenne population in Oklahoma officially numbered 2,119 and the Arapaho 1,091, millions of acres of "excess" Cheyenne and Arapaho lands were opened to the whites. This marked the ending of the nineteenth century and the beginning of the modern era.

In 1908 the Arapaho boarding school was closed and consolidated with the boarding school at Concho.

In 1937, under the Oklahoma Indian Welfare Act, a constitution and bylaws was officially adopted, by which the Cheyenne and Arapaho have retained a nominal tribal government. In practice, however, this serves principally for religious and ceremonial purposes.

CHAPTER VII
THE ROCKY BOY'S RESERVATION
CREE INDIANS

The Algonquin group originally lived in the North Eastern part of the United States but gradually moved west and now are found west of the Missouri to the Rocky Mountains and north of the Athbascan River to Hudson Bay. There is a great similarity in the language spoken by these groups. They also have a large number of other traits in their culture which are similar. The following tribes have been identified as part of the Algonquin; Arapaho, Atsina or Gros Ventres, Cheyenne, Cree, Chippewa or Ojibway, Blackfeet, Bloods, Peigan, Deleware, Kickapoo, Minominee, Potawatomi, Passamaquoddy, Sauk and other miscellaneous tribes. The Gros Ventres, Atsina were a part of the Arrapahoe and in later years became closely affiliated with the Blackfeet. The Cheyenne belonged to the same family as the Cree. This group of Indians in later years all lived under the buffalo economy, where every part of the buffalo except the horns hoofs and hair was eaten. The skin was used for clothing and for lodges. From the month of October to March the hides were fixed with the hair left on and were used for robes. Hunting was made easy when horses were obtained. The meat was jerked or dried which preserved it for a long time and was often made into pemmican which consisted of dried meat with suet-bone marrow-and choke cherries pounded into it with rocks. The Ojibway were timber people which later had their name changed to Chippewa. The Cree were a portion of the Ojibway which had split away.

The Cree Nation of Indian people was found by early explorers in the heart of the Canadian wilderness extending from Hudson Bay down into what we know now as Minnesota, North Dakota and Montana. This area was covered with dense fir and spruce forests. Some writers have estimated that there were 5,000 Cree Indians in the year 1700. The type of living was adapted to fit their environment. They traveled by means of snow shoes and canoes. They used bark from the trees to build their homes. They built their canoes from logs and bark. They used pitch from the pine trees to water-proof their boats. Their food consisted of wild meat, berries, fish and native plants.

Their life and culture changed when the horse came to them about the year 1730. Their method of travel changed and their method of warfare changed. A group of the Crees moved out onto the plains and they adopted the buffalo economy. This brought them into conflict with other Indian tribes and they became involved in many Indian wars. The area where the Cree Indians lived was also known as Rupert's Land to some of the early day historians and early day Indian traders because it was governed by a charter from King Charles II to Prince Rupert, who was a cousin of the King. The Hudson Bay Fur and Trading Company sprang up as a result of this charter and the government and economy was controlled by this legal background. There also came into existance as a result of this charter, the Northwest Fur Trading Company. There were many French fur traders also in this area.

The government and economy of the area was further complicated by a charter that was granted to the Earl of Selkirk who sought to establish a colony in the Red River Valley. His charter covered 116,000 square miles and he sought to establish an agricultural government and economy which he named the District of Assiniboia. All these activities resulted in many wars and the Cree Indians were mixed up in many of these wars with non-Indian groups. The Algonquins who originated in the northeastern part of the United States were united through a similarity in their language.

Among the Algonquin group of people the Cree tribe was very outstanding because of its culture and background. They had a very high standard of living and they developed their own system of writing and education. The Earl of Selkirk brought over 400 European men for his settlement. Most of these men married Cree women and the off-spring were known as Metis which name was preferred to the name of half-breeds or mixed bloods. These Metis became very popular as work people. The women of the Cree Tribe were very attractive and good looking to the French and English traders and to the 400 European settlers who were brought over to settle in Assiniboia by the Earl of Selkirk. They established good homes and raised nice families. Part of the early history of this group centers around the massacre of a group of white people at a place known as Seven Oaks close to where the city of Winnepeg is now located. This place has been converted into a park on the out-skirts of Winnepeg. Twenty-two white men were slain in the battle by groups of Metis. These Metis had been stirred up by a group of rival white men probably connected with the Northwest Fur Trading Company. Among the victims was Robert Simple governor of the Hudson Bay Company. It was at this massacre that the Falcon Song originated and this was the first time that the ownership of the land was claimed by the Metis Indian. The Cree Indians had been provided with guns by the early day traders and were the first Indian tribe to be equipped with guns in this part of the United States. They drove the Sioux, Blackfeet, Bloods and Piegans out of this territory.

The greatest set back to the progess of the Cree Indians came through the small pox epidemic in 1837 and 1838. The disease was brought into this area by a Missouri River boat man on the American Fur Co. boat that was hauling furs to St. Louis from Fort Union. The eqidemic spread to the Mandan, Blackfeet, Cree and other tribes and practically decimated these tribes. It has been estimated that less than 30% survived. The disease was spread through a blanket which was stolen by one of the Metis from the sick man at Fort Union.

Indian history deals mostly with war. Indians, however, lived far more under peace than with war. Their life was one of peace until the Europeans came. Their fighting was usually between small groups and usually consisted of raids and the fighting was brief. They made peace easier than war. The Northeast groups consisted of three linguistic stocks; Algonquin, Iroquoian and Siouan. The Cree belonged to an Algonquin group established just east of the Balckfeet Confederacy in Canada. These were made up of two groups known as the Woods Cree and the Plains Cree. The Cree were a peaceful group. They were known as the snowshoe and canoe people because of their mode of travel. With the coming of horses the mode of travel was changed and the Indians would gather once a year for ceremonials. The most common ceremonial was the Sun Dance.

The Metis were a mixture of French and Cree or French and Assiniboine. This group tried to set up a separate state in 1870 and 1885 but failed in their rebellion against the Canadian Government. After the Indians obtained horses, fighting among Indian groups increased and the Blackfeet were the most successful group. They obtained guns from traders for fighting and hunting which caused real wars.

After the Riel Rebellion in Canada in 1885 a large number of the Cree escaped to the United States. Dr. Dusenberry in his account of the Rocky Boy Reservation and Joe Kinsey Howard in his writings describe the details of this uprising in detail. The rebellion was put down by the Canadian

Military and many of the leaders were tried in Canadian courts. The principal Cree leader in the United States was Imases known as Little Bear in the United States. He was a son of Big Bear one of the Canadian leaders in the rebellion. This group of Crees had the same status as the Sioux in Canada after the Minnesota uprising and the Battle of the Little Big Horn. They were premitted temporary residence as political exiles. Dusenberry states that the Cree exiles were fed and clothed by the United States Army. They built many log cabins along the Milk River which were later burned down by the Army. This group of Crees wandered from place to place seeking a home. They antagonized some communities because they were hungry and lacked food and clothing. Some communities disliked the Cree exiles because they did not like to see suffering people in their midst and the responsibility for this group. Governor Toole in his report states that they were industrious and always looking for work like chopping wood and doing domestic work. Opposition came from population centers such as Anaconda, Butte and other communities. In 1896 they were placed on a train and taken back to Canada. They did not remain in Canada but returned to the United States. In 1913 Congress set Fort Assiniboine aside as a reservation for the Rocky Boy Chippewa and the Little Bear Crees. Little Bear lived on the reservation until his death in 1921. In his wanderings around Montana he spent most of his time trying to obtain food and clothing for his people. His son Four Souls still lives on the Rocky Boy Reservation and is a successful rancher and a very responsible citizen. The inhabitants of the Rocky Boy Reservation are referred to as Chippewa-Cree Indians. The Chippewa Indians under the leadership of Chief Rocky Boy had wandered over the United States and Canada for many years. The group originated in Wisconsin and moved to Minnesota and then to Canada. The reservation was named in his honor.

A prime attribute of the Rocky Boy people is their friendliness. They made friends everywhere and had the support of many Montana leaders such as William Bole, Editor of the Great Falls Tribune, Theodore Gibson, founder of Great Falls, and Frank Linderman an outstanding writer on Indian problems from Kalispell.

Little Bear whose Indian name was "Imases" was a very dynamic person and made many friends. One winter his band wintered at Lewistown where he made many friends. One of his friends was a man named John Ritch, who was an outstanding writer and newspaper man. He later was the Director of the Montana Historical Library. He knew Little Bear very well and admired both his personality and his constant effort to protect his band. Mrs. Minnie Ritch, wife of John Ritch has in her home an oil painting of Little Bear that was painted by the Montana artist E. S. Paxson. This portrait protrays his dynamic personality very effectively. The portrait was painted in Lewistown in 1912 while efforts were being made to establish the Rocky Boy Reservation. The portrait was presented by Mr. Ritch to his wife, Mrs. Minnie Ritch as an anniversary gift in 1913 and is cherished very highly by Mrs. Ritch while it hangs in the living room of her home at 901 Broadway in Helena. It also commemorates the creation of the Rocky Boy Indian Reservation by Congress. The following year (1914) found the Chippewa under Chief Rocky Boy and the Crees under Chief Little Bear actually moving to this reservation and start making homes there.

Little Bear had wandered all over the State of Montana for 30 years trying to find a home for his people. His band had spent a winter among the Blackfeet and approximately a year on the Flathead Reservation trying to get an assignment of land to live on. Father LaConen first missionary in the Canadian Northwest suggested that the Little Bear Band be placed on a colony 100 miles east of Edmonton. There were many suggestions similar to these but none of them ever materialized.

In 1908 the Forest Service gave the Cree colony the responsibility of collecting pine cones for seed. The Forest Service was especially interested in getting seeds from the Lodge Pole Pine which were then planted in their various nurserys. About 50 Indians collected 500 bushels of these cones and were paid 40 cents a bushel. This is an illustration of the efforts made by Little Bear to provide for his people.

When Little Bear heard that the Secretary of the Interior, Franklin K. Lane was coming to Montana, he immediately went to Helena. He stalked into the lobby of the Placer Hotel at Helena and had a conference with the representative of the great White Father. The results of this conference were neither pleasing nor definite. He, therefore, joined with Rocky Boy Chippewa group to obtain greater strength. It was only after this cooperation had been developed that Little Bear began to make greater progress in obtaining a home for his people. This affiliation of Little Bear Crees and the Rocky Boy Chippewa emphasized the social problem of confronting the state and people awakened to the need for solving the problem. Such leaders as John Ritch, William Bole, Frank Linderman, Paris Gibson and many others kept the issue alive. In 1910 a large number of these Indian people were shipped in box cars to the Blackfeet Reservation at Browning. Eighty acre allotments were given a number of these families. The program never developed for good community development. The group lived for a year or two near Babb community on the Blackfeet Reservation.

Little Bear was quite outspoken over the location and the smallness of the 80 acre allotments. In 1910 these people began agitation for the use of Fort Assiniboine as a reservation. Congress did not approve this action until 1916. Little Bear showed his good judgement when he enlisted the aid of Rocky Boy, Chief of the Chippewa Band. Rocky Boy was well liked throughout the state and he obtained the necessary public support. Rocky Boy passed away April 23, 1917 and the entire leadership for the development of the reservation then fell into the hands of Chief Little Bear.

The Blackfeet were alloted 320 acres each. The Chippewa and the Crees sent to the Blackfeet Reservation were alloted only 80 acres. Most of the allotments were in the Northwest corner of the reservation, 50 miles from Browning. The Blackfeet treated the Chippewa and Crees as inferiors according to the description of the problem by Dr. Dusenberry. This lack of a cooperating attitude and the agitation for the use of Fort Assiniboine as a reservation kept growing. There was considerable opposition to the transfer to Fort Assiniboine to the Chippewa-Cree Indian people, but many non-Indian leaders in the State who had followed the suffering and the vicissitudes of these people through hunger and cold began to prevail upon the public. These non-Indian leaders made trips to Washington and pleaded their cause. The first bill awarded 56,035 acres of land to the Chippewa-Cree on the Rocky Boy Reservation. This was later increased through land purchases to 105,472 acres.

RIEL REBELLION

A Metis by the name of Louis Riel led the Crees in two rebellions against the Canadian Government. The one was in 1870 and the other in 1885. The issue was over who owned the land where the non-Indian people settled in Saskatchewan. Louis Riel was tried in court for treason and was led away to be hanged.

The Riel Rebellion was the result of several Metic leaders who instigated opposition to white man ownership of land. They closed the Catholic Missions among the Cree Indians and brought in the Mounted Police and part of the Canadian Army. The final result was a defeat of the Indian revolt and Louis Riel was tried in Canadian court and hanged. The rebellion resulted in hundreds of settlers, mounties and Indians killed in many battles.

The Rocky Boy's Reservation was created in 1914. The question arose in regard to the eligability for the residents. The legislation which created the reservation premitted settlement by the Chippewa Indians under the leadership of Rocky Boy who had been granted amnesty to enter the United States after the Riel Rebellion, and Cree Indians under the leadership of Little Bear. The names of the families who were accepted for residence on the reservation were compiled by Dr. Roe Cloud and Dr. Oscar Lipps, both long service staff members of the Bureau of Indian Affairs in education. Dr. Lipps had served as Superintendent of the Chemawa Indian School in Salem, Oregon and Dr. Roe Cloud has served as Superintendent at Haskill Institute, Lawrence, Kansas. Their decisions were accepted as final and considered fair and reasonable. Dr. Lipps lives at Salem, Oregon now. Louis Riel, a Meti leader in the rebellion, was a former teacher at St. Peter's west of Cascade. He was sent for in 1884 to help lead the rebellion against the Canadian government. The Cree Indians had developed an alphabet and published a newspaper in the Cree language in Canada. This is an indication of the cultural development of the Cree people in Canada.

SMALL POX EPIDEMIC

The results of the 1837-8 epidemic killed 1,600 Mandan Indians, only 31 lived. This wiped out the tribe. Among the Assiniboine 4,000 of the Indians died of Small Pox within a year. Among the Gros Ventres or Atsina 500 died in one month. Among the Blackfeet 1,400 died in six months. By 1850 the epidemic had spread into West Coast Indians where the Indian people murdered Dr. Whittman and 14 other white people at the mission at Walla Walla because the epidemic was traced to this source by Indian leaders. In 1870 a new epidemic broke out among the Blackfeet at Fort Benton, the head of navigation. The Missionaries tried to convince the Crees not to go for their annual war with the Blackfeet. They were not successful and a war party of 17 young Crees raided a deserted Blackfeet camp, where all the Indian people were dead. The terrific odor around the teepes stopped the Cree warriors for a short time, but they soon overcame their fears and returned and began to gather war loot. Of the 17 Crees on the raiding party 15 died within a short time and hundreds of Crees in the main camp became ill and died. The Indians learned through the sad teaching of experience that it took two years for the epidemic to wipe itself out. Vaccination was little understood at that time and was not universally accepted. The only treatment the Indian could think about was a sweat bath. The Crees and Blackfeet fought their last battle in 1870 following this epidemic when they made a treaty of peace.

The Cree and Blackfeet, the two strongest tribes east of the Rockies, were demolished and dispersed by the epidemics in 1837 and 1870. Their strength was gone and could never present a coherent tribal front for warfare or even carry on negotiations with the non-Indian people.

ROCKY BOY'S RESERVATION ENROLLMENTS AND LANDLESS INDIANS

These groups should not be confused or consolidated. Most of the information is on file with the Indian Claims Commission and Bureau of Indian Affairs. Some of the information was obtained from Dr. Verne Dusenberry's brochure on the Rocky Boy's Indians and from Conversation with Dr. Oscar Lipps, one of the two officials from the Bureau of Indian Affairs who studied and certified the official roll of the Rocky Boy's Indian Band as eligible for enrollment on the Rocky Boy's Reservation.

The controversy centers around the Landless Indians and the purpose of this group. The Articles of Incorporation state that the "Landless Indian Group" includes the Pembina Band of Chippewa Indians of the Red River Tribe

the Little Shell Band, the Wilkie Band, the Gabriel Azure Band, the Turtle Mountain Band, the Cree Indians and all unidentified Indians who are not living on a reservation or recognized by the government of the United States through enrollment in some identifiable organized Indian tribe. The problem is also clouded by the claim of the Little Shell Band against the United States Government through the Indian Cliams Commission. This claims group should not be confused with the Landless Indian group. The splinter group Little Shell Band has filed a resolution seeking to replace the Landless Indian group and is basing its request on the claim before the Indian Claims Commission.

Upon the creation of the Rocky Boy Reservation, the Bureau of Indian Affairs sent two men into Montana to certify members of the Rocky Boy Band for residence on the Rocky Boy Indian Reservation. The United States government had ruled that only the Rocky Boy Band of Indians from the Chippewa group were eligible for the Rocky Boy settlement. This decision was based upon the fact that the Rocky Boy group had been driven off their reservation in Wisconsin by the United States Government. The Little Shell group left the Turtle Mountain Reservation in North Dakota under Chief Little Shell when they refused to be a party to the "Ten Cent Treaty" when the United States Government took the portion of the Turtle Mountain Reservation and reimbursed the Chippewa Indians on the Turtle Mountain Reservation ten cents an acre for this land. The group has a separate claim before the Indian Claims Commission based upon the "Ten Cent Treaty".

When the Rocky Boy Reservation was opened for settlement, the Bureau of Indian Affairs sent two men into Montana to certify the Rocky Boy members for enrollment on the reservation. These two men were Dr. Roe Cloud and Dr. Oscar Lipps. The study of these two men was quite complete as far as the Rocky Boy Band of Indians was concerned. A good many of the applicants for enrollment on this reservation were refused certification because they were members of the Little Shell Band. The Federal Government held that the Little Shell Band was not eligible because they left the Turtle Mountain Reservatio of their own free will and accord and were not forced to leave by the United States Government. Mr. Lipps stated in the month of April 1963 that no attempt was made in the study by Dr. Roe Cloud and himself to make a complete census of the Little Shell Band and in their report stated this point and emphasized that the enrollment of the Little Shell Band was incomplete and should be left open to include the names of any Little Shell member who had not been contacted by the committee. The committee interest was only in finding the Rocky Boy membership. The original claim of the Little Shell Band was signed by Joe Dussome of Zortman as Chairman and the following Directors: George St. Claire of Chinook
Daniel Beaudry of Glasgow
Clare Doney of Hayes
Elizabeth Swan of Lewistown
Laura Gowan of Havre

In 1956 a request was filed by Mr. Jerry Thumm to recognize an attorney contract to process the Little Shell Band claim before the Indian Claims Commission. This request was denied by the Bureau of Indian Affairs and the Indian Claims Commission and the contract and claim filed by Joe Dussome in 1953 was given full recognition and the claim has been prosecuted before the Indian Claims Commission and given a favorable report. Sometime within the near future, the Bureau of Indian Affairs will make a complete certified list of Little Shell Band membership and their descendants now living in the United States.

The most important fact in connection with this controversy is:

1. No complete census of the Little Shell Band is in existance at this time.

2. The articles of Incorportation of the Landless Indians state that they were to represent all Indian people in the State of Montana who were not

enrolled on one of the seven Indian reservations.

The Cree Indians admitted to enrollment on the Rocky Boy Reservation include those who had been granted amnesty by the United States following the Riel Rebellion and were recognized as legal residents of the United States. There are many Cree Indians in the United States who have not been given recognition for enrollment on the Rocky Boy Reservation. The Landless Indians recognize this group as a part of their official membership.

The purpose of the Landless group is to give the non-enrolled Indian people of Montana a voice in the State of Montana.

The Chippewa Indian Tribe was one of the largest tribes in America north of Mexico. The location of this group was along the shores of Lake Huron and Lake Superior in areas now referred to as Michigan, Wisconsin, Minnesota and North Dakota. Their large village was LaPointe, Wisconsin about the year 1600 and later at Sault Ste Marie. The word sault means "rapids" and the location is on the rapids of the St. Marys River between Lake Superior and Lake Huron. The maximum enrollment of the tribes about the year 1900 was 35,000. They originally were wood-land Indians much like the Cree Indians. Chief Rocky Boy who led a small band of 100 Chippewa out of Wisconsin went into Canada about 1865. They came to the United States about 1880 from Canada because they could not find a home in Canada. They roamed around Montana until 1915 when Congress made old Fort Assiniboine south of Havre available to them through Congressional Act.

The life of this group in Montan had been miserable, without food, clothing or shelter. The two groups - Cree and Chippewa on this reservation have intermarried and now are known as the Chippewa-Cree reservation. They live peacefully with no ill feelings between the groups. This reservation has very few resources and their biggest problem arises from the nomadic type of life they have led during the 50 years until 1960. There still are quite a number who live in such centers of population as Helena, Havre and Great Falls. The younger generation is getting more education and vocational training so that the future looks brighter for them.

The Rocky Boy Reservation is the smallest Indian reservation in Montana. This unit was not created by a treaty between the United States government and the Indian people, but was established by executive order. There is no good historical record why Rocky Boy and his band of 100 followers left Great Lakes region and moved west into Canada prairies. Some accounts attribute this migration to the decrease of good hunting in the Great Lakes region. A number of prominent Montanans who grew weary of seeing the hand to mouth existance of these Indian people brought about the transfer of old Fort Assiniboine from a military area to an Indian reservation. The first transfer included 55,000 acres but later transfers and land purchases increased the area to 107,532 acres.

The reservation is administered by a charter and constitution established under the Indian Reorganization Act of 1935. In 1896 Congress appropriated $5,000.00 to transport the Cree and Rocky Boy Indians back to Canada. They were loaded into box cars and transported across the International boundary after being rounded up from all over the state. In the matter of a few short weeks they were all back in the United States after returning on foot.

The correst name for Chief Rocky Boy was Stone Child but some white men translated the name to Rocky Boy. The town of Pembina, North Dakota was created by the Chippewa Indians. The name is derived from the name Pemmican.

Canadian Chippewa Indians crossed the boundary at this point and came into the United States, to hunt buffalo which was made into pemmican and transported back into Canada in ox drawn carts with wooden whells cut from big logs. This was the method used to provide winter food.

The Cree Indians sought to devalop a new nation in Rupert's land. Their flag had a fleurs-de-les and a shamrock on a white background. Their anthem was known as Falcon's song because it was created by a man named Falcon. It was never written down because Falcon could not write.

A very historic episode is connected with the discovery of the Kensington Stone, which was found in the roots of an aspen tree at Kensington, Minnesota on the eastern edge of the Red River Basin. The stone has been accepted by the Smithsonian Institution as authentic and written by a survivor of the runes. The stone describes the massacre of Norce explorers by Indians in 1362. This supports the Vinland theory that the Norsemen visited this area 100 years before Columbus discovered America. A large number of relics of Norse origin have been found in the Red River Valley and date from this period. The best accounts come from Verenderse in his reports on Rupert's land.

The economic improvement for this reservation is slow because the resources are few. The people usually leave the reservation in the summer to do seasonal ranch work in this part of the state. The children leave school when the family leaves for ranch work. This causes a tremendous drop-out rate from school. The reservation is large enough to accomodate 35 families engaged in ranching. This results in a tremendous welfare case load during the winter months. This type of living does not contribute to good substantial family life and progressive economy. The future for the people on the Rocky Boy's Reservation does not look very bright. They need industry, education and employment. It is difficult to provide these without improving a stable economy.

The Rocky Boy's Indians have very few resources on their reservation which can be developed to provide employment and income. They have some good grass land but they do not have cattle to use this grass. It is leased out to non-Indians who do not live on the reservation who bring their cattle in during the spring months and they are permitted to graze on the Rocky Boy's Reservation until fall.

There is some timber on the reservation which consists principally of lodge pole pine. This pine does not grow into large trees but is used principally for the making of poles and posts. This undustry has not been developed to a very high degree because the amount of timber available is not very great. Some thought has been given to developing a pole treating plant so that the poles could be preserved for a longer period of time.

Some of the purchased land on this reservation is irrigated through water which has been stored in a small reservior. This reservation is without a doubt the smallest in the state. It is not a treaty reservation but was created by an Executive Order. It was not inhabited until 1916 so it is probably the youngest reservation in the state. In 1935 the people living on this reservation chose to come under the Indian Reorganization Act and organize a government under this type of government. They adopted a constitution which was approved in 1935 and their charter was ratified the following year. The government consists of a business committee of nine members who are elected for two year terms. The officers are chosen by the business committee. The business committee on most reservations is called the tribal council. The members of the business committee

are elected for two year terms and are not staggered. The whole committee changes very often during an election. At the present time the rolls have 1,480 members. At least half of this membership has left the reservation and a good number of them live on the reservation only during the winter months. The people who live on the reservation year round face critical economic problems and because there is very little labor available on the reservation and the natural resources are extremely limited. The business committee has shown considerable interest in developing recreation as an economic enterprise. It is hoped that they will be able to make some progress in this area in the next few years.

The reservation has not allotted any of its lands to individuals. All the land still remains in tribal ownership. The tribal business committee can make assignments of land up to 160 acres per family. If a family owns cattle they are given free grazing privileges for 50 head.

The economy of the area is also restricted by the lack of transportation. There is no railroad through the reservation and no paved highways through the reservation. The outlook for the future is not very bright economically.

V.P.D.

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